

OCTOBER, 1950

SOCIAL ORDER

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SOCIAL ORDER

Vol. III

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No. 8

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... just a few things:

THE BIGGEST ITEM of news this month—in fact, just about the biggest ever—is that Very Reverend Father General has granted permission to offer SOCIAL ORDER to the general public. Our Ordinary, Most Reverend Joseph E. Ritter, has since given his approval, and reparations are now in progress for the first public issue, in January, 1951.

There is no need now to review the long negotiations and discussions that preceded the decision and the permission. Every bit of the time was valuable because it helped us to prepare better for the release and to make the magazine what it is and what we hope it will become.

Shortly after October 1 the announcement will be made to the public. We would like to have announcements in a few of the related periodicals and a news story for N.C.W.C. In addition we shall mail announcements to those who may be interested in subscribing. If you know any laymen, laywomen, priests who would read SOCIAL ORDER, send us their names and we shall be glad to mail them a notice. The subscription price will be \$4.00, annually, for ten issues.

There are hundreds connected with our study clubs, Manresa clubs, labor schools, retreat leagues, alumni associations, who want to learn the things we hope to present. You can put us in touch with them. Paper and typewriter are handy. Sooo.

UP TO THE present SOCIAL ORDER has been supported by the annual contributions of the eight American provincials. Every cent of the cost of sending

the magazine to you and 4,000 other Jesuits has been paid by them.

Fortunately, they have determined to continue that help. You will continue to receive your copy of the magazine *gratis*.

But this obviously presents a problem. When the restriction is removed from circulation of SOCIAL ORDER, it will be possible for you to hand the magazine to lay friends quite freely. If this is done, the number of subscriptions will not grow. And it is the provincials' hope—ours, as well—that SOCIAL ORDER will soon be self-supporting.

There will, of course, be cases in which interested people cannot afford the subscription price. But if a potential reader can subscribe, it seems to me that he should be expected to do so.

ONE OF THE LARGE projects planned for the year 1951 is a series of articles on the social thought of various national hierarchies. Top-ranking authorities in Australia, Belgium, Brazil, Canada, France, Germany, Netherlands, the Philippines, Spain and the United States have been asked to prepare summary articles on the statements of their respective hierarchies. Seven authors have already graciously accepted, and two articles are even now on hand.

The principal value of these articles, it seems to me, will be that they will collect in one series for study and comparison the living social teaching of great portions of the Church.

THE ARTICLE ON social opportunities in the engineering schools parallels

somewhat the earlier article on the schools of business (see Raymond Baumhart, "Jesuit Topsy: The College of Commerce," May, 1950, pp. 215-18). The author is a graduate of the University of Detroit, but his observations would probably apply equally to many of our professional schools throughout the country.

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THE JOINT PASTORAL LETTER of the Quebec hierarchy is now available in English translation. This can be secured from the Palm Publishers, 470 St. Alexis Street, Montreal, P. Q., Canada, and from the America Press, Grand Central Terminal Building, New York 17. The title is, "The Problem of the Worker;" the price, 25 cents.

The English version prints a translation of the letter of H. E. A. G. Card. Piazza, secretary of the Sacred Consistorial Congregation, which endorses the pastoral as having "universal value."

THE RAPID SPREAD of new collective bargaining contracts modeled on the General Motors agreement with the Auto Workers confirms the possibility of this development. Hence, we again examine the contract, some of its terms and some of its potential influence on American industry.

After the article was written announcement was made that Kaiser Frazer had joined the group of auto firms operating under GM-type contracts.

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THE DRAWING WHICH accompanied Mr. Scully's summary of the American hierarchy's statements on secularism was prepared by Mr. Joseph L. Ryan, a third-year theologian at Weston. We are grateful to Mr. Ryan for this work and for a drawing that will accompany a future article on the statement on the family.

F. J. C., S.J.

Father Faherty presented the principal recommendations of Very Reverend Father General to the community at Regis College last May.

THE SOCIAL APOSTOLATE

A Community Instruction

W. B. Faherty, S.J.

Regis College, Denver

"SINCE DAY BY DAY new reasons for anxiety assail us, there is danger that the apostolate of the Society, by concentrating on the avoidance of present evils without sufficiently considering their causes, may come to attain the immediate but less important goals rather than those that are more fundamental as well as more permanent." With these words, Father General called all members of the Society in his recent *Instructio* to a re-valuation of the work they are doing for God.

In line with this, let's take a look at the Church and the modern world, and ask ourselves where the battles for Christ are to be fought and the victories won today? Where is the field that offers most hope for Christ's cause? Where best can we employ the limited resources and manpower at our disposal? What areas have the recent popes and Father General designated as crucial in our era?

Value of History

Since history is my own field, I would like to look at that first. When historians were undermining the false historical structure of the Protestant Churches 70 years ago, some believed that there might be a major return to the Bark of Peter. Instead, intelligent people simply left the Christian sects

for Modernism. There have been a few great historians, Carlton J. H. Hayes for instance, whose study of history led them to the Church, but no mass movement took place. The only apologetic effect a study of history seems to have is the confirmation of born Catholics, or of converts, already convinced dogmatically.

What of the field of religion itself? Except for a few characters up in the hills, religious dogmas seem of little concern. Even the well-known spokesman of American non-Catholicism, the Methodist Bishop, G. Bromley Oxnam, admits he is not concerned with making converts to a religious belief. There was a time when the Catholic Church was criticized for its irreligion — because popes were worldly or because Catholics did not sufficiently heed the Bible. Today we are criticized precisely for *upholding* religious beliefs and the moral law, when people have by their conduct voted against them. Witness the writings of Blanshard or the recent article of W. D. Brogan in *Harper's*. In each we are accused of teaching purity when people want contraception.

What of psychiatry and psychology? False theories in these fields, it is true, have led many Christian people into disbelief. There is little evidence that

a solid psychology will lead the multitudes back to Christ.

What of that "sacred cow," science? Physical science had its field day 80 years ago and down to the First World War. Efforts on our part in these days in the field of physical science would have been extremely influential. The opportunity here has largely passed.

Communications Effective

Should our efforts be directed mainly to the development of a more effective Catholic Press? Pius XI spoke insistently on this matter. Certainly the great religious revival among the Hollanders is the result in no small part to number and strength of their Catholic daily papers. But in our own country the press, powerful as it is, is only one of many media of communication. And a separate Catholic daily press has been deemed inadvisable by men more conversant with the field than I.

Is success to be sought in the field of education as such? Supposing by dint of extreme effort on the part of all members of the high school and college faculties we could outdistance scholastically any schools in the Rocky Mountain area, would we not be winning the battle A.M.D.G.?

In the century before the French Revolution we had many excellent schools in France. We taught such stimulating writers as Voltaire and the Abbé de St. Pierre. But we forgot that educational institutions, as such, were no longer important centers of thought. Such groups as the salon sets and the Encyclopedists, with whom we had little contact, were shaping the ideas that were to remake France and Europe.

Neglected Fields

Areas of influence exist today, which are hardly touched by the strictly academic aspects and influences of college life: the labor unions, for instance, which are only slowly coming to life in this area; the chambers of commerce

and other associations of business men; the central offices of the farmers' associations that are of great influence over wide areas; the agencies that set the standards of thought for minority group work. Hardly any of these are touched by academic life as such, and I might say from my own experience that this is especially true of the leaders of Denver's Spanish American community.

Where then is our great opportunity and challenge? Where can we Jesuits effect most good for Christ? Let's look at the words, with which His Excellency Bishop James Griffin of Springfield in Illinois, in his last public address, answered that question: "The burning issue in the minds of despairing millions today," he said, "is not the acceptability of Catholic dogma. It is simply this: can genuine Christianity solve the social, economic and other conflicts of our times?" In short, people who would never pay attention to our religious doctrines, will heed our social teaching because it alone offers a solid basis for the rebuilding of social order.

Congregation Cites Work

No special quotation from *Rerum Novarum*, *Quadragesimo Anno* or *Divini Redemptoris* is necessary to remind you of the insistence recent Sovereign Pontiffs have placed on the social apostolate. It might be profitable, however, to recall the words of the twenty-ninth General Congregation of our Society: "An all but universal upheaval has taken place among many peoples, and this revolution has been subversive not only of the Christian constitution of society, but of the very foundations which support social order. Hence it becomes all of Ours, out of love for Christ the King and for His Spouse, the Church, to hold for certain that our society is to spare no labor nor struggle in its efforts to restore a sound social order, and one which will be governed by those

principles which the recent Sovereign Pontiffs have so clearly explained."

I can readily imagine many of you wondering, "Haven't we got enough work already?" In answer I say that the social apostolate requires not so much new work as new emphasis, new orientation.

Effort in Four Fields

Let's look at the four chief fields of effort that Father General set down several years ago in his *Instruction on Our Ministries*: scientific studies, colleges and universities, missions and work among the laboring class. I submit that in each of these fields the most effective work today can be done through the social apostolate. In the field of research studies, original discoveries in the field of anatomy, the finding of a new star or a new appraisal of Lucretius' use of the subjunctive pale in significance before studies that would lead to the application of the principles of *Quadragesimo Anno* to American economic life.

Work among the laboring classes or on the missions can be either of a strictly sacramental nature or concerned with the raising of the social status of the people and the building of a social order among them. Such men as Father John Sullivan, S.J., of the Jamaica mission, write on this latter approach to missionary effort. They have stated their case convincingly and need no confirmation by me. Their attitude was the basic spirit of the Mission Institute sponsored by the American Provinces of the Society several years ago in St. Louis.

What of our colleges and the social apostolate? First, we must admit (contrary to the extremists on both sides, the everything-everywhere social order people on the one hand, and the education-for-education's-sake robots on the other) that the social apostolate is not opposed to our educational institutions but can profit by them and make their efforts more fruitful. Un-

fortunately, however, too little thought has been given to the relationship of the college or university to the social apostolate.

New Emphasis Needed

Much more attention must be given to this matter, as Father Edward Rooney, S.J., insisted in his Executive Director's Report for 1950. His first recommendation was to call to our attention "another splendid letter recently issued by Very Reverend Father General on the Social Apostolate. There is much in this letter which concerns our high schools, colleges and universities. Until many of the suggestions made by Father General are 'reduced to act' in the curricular and extra-curricular activities of our schools, I doubt that we will have fulfilled Father General's wishes; nor will we have carried out the injunctions laid upon us by the great social encyclicals from the time of Leo XIII to the present day of Pius XII. And we might well ask if Catholic graduates are not taught, and do not know, and do not practice, the social doctrine of the Church, who will?" *J. E. Q.*, 13 (June, 1950) 5.

In this letter that Father Rooney speaks of, Father General stated first that chairs and faculties of social learning should be set up. "I plead with them not to delay," he warned, "as happened at one time in many places of Europe." Secondly, Father General wants institutes of Industrial Relations inaugurated—"both schools and lectures for managers of industry where they may learn their rights and duties, as well as schools or social courses for the more educated or more capable of the working class." Frequently the man who conducts the school of Industrial Relations is the one set aside, as the twenty-ninth General Congregation insisted, for exclusive work in the social apostolate.

All Can Cooperate

What of those of us, next, who are not engaged in these special activities?

I said not new work, but new emphasis was needed. In our own hearts should be an interest in and regular prayers for the world-wide social apostolate under the guidance of the Holy Father. "Let our men," said Father General, "be formed in a desire for a world of more perfect justice."

Secondly, Father General insisted that "Ours should know the main principles of the social doctrine of the Church." Very recently I heard a mature and respected member of the province remark how much at home Adam Smith would feel at recreation in many of our houses.

Thirdly, we should beware of living a complacent bourgeois life, content with a roof and "three squares plus haustus," unaware of the misery along Cherry Creek or under the Colfax Viaduct. Again to Father General's words: "Certainly they [the Tertian Fathers] should visit workmen and the poor in hospitals and hospices as well as in their homes, given the proper conditions. With their own eyes let them see the misery of the dwelling places, of the clothing and of the food of the common people." Such a practice might be good for all of us, not only Tertians!

Fourthly, almost all of us engage in some apostolate besides the assigned classes. In view of the importance of the social problem and the insistence of Father General, cannot each of us consider whether this ministry might

be much more effective for God's glory if a social content be given to it. "Let us not say, then: 'The good must be done,'" stated Father General. "For this does not suffice. Let us pursue the greater and even the best good."

Our Ideas Welcome

Who presents the doctrine of the encyclicals to the Chamber of Commerce, the labor unions, the farm associations, the welfare societies in our city? And who can better touch those thought levels where decisions are made concerning the entire community than we whose main work in life is on an intellectual plane.

If every association of influence in the city would for one year have a Jesuit as a regular participating member — and he would be welcomed — untold good would be accomplished. It would probably mean for most of us nothing more than a luncheon meeting every month or every two weeks. Yet what good would be done! Not only would we be presenting the social doctrine of the Church which is of prime importance, but we would also be bringing our college and our Society before the public eye.

In conclusion, the social question today is not only our greatest problem and challenge — it is our greatest opportunity. We can meet it, and win for Christ. Or we can let the battle go to the Communists. Then victory will go to them, too.

Industrial Co-Management

Desirous of preparing for the betterment of mankind in conformity with the design of Providence, the International Christian Social Union advocates not only the organization of a social security system, but also the means for continuous progress, through suitable education and through increasing adherence to the principle of association and co-management in individual businesses, in industry and in the general economy.

The International Christian Social Union
Quoted in *The Wage Earner*

A re-examination of some of the good points in the new contract between General Motors and the auto workers.

TOWARD LABOR PEACE

Advantages of the New Labor Contract

Francis J. Corley, S.J.

I. S. O.

The unprecedented action taken by the Ford Motor Company and the United Automobile Workers-CIO in scrapping their 11-month old contract, which still had 19 months to run, for what is coming to be called a General Motors-type collective bargaining contract is symptomatic of the dynamic forces at work in American industrial relations.

This action followed quickly upon the step taken late last August by the Packard Motor Car Company in entering upon a similar contract with U. A. W. This agreement ended a 13-day strike of 8,000 employees and paved the way for early production of the recently-announced new line of Packard cars.

Vastly more important, these steps marked the spread of what appears to be a fortunate development in American industrial relations. Barring unforeseen complications that would disrupt employer-employee relationships entirely, the contract should bring five years of peaceful production to large areas of the automotive industry.

In view of the significance of this industrial relations trend and of the likelihood that other companies may quickly follow the example of GM, it might be good to take a somewhat detailed look at this new agreement:

its history, its terms and what it might mean for the American economy.

Already Examined

We gave a quick look in October, 1948, some months after GM and UAW reached their first agreement of this kind (see "Wages and Cost of Living," SOCIAL ORDER, 1 [1948] 367-70). There was a brief summary of the new contract provisions in "Trends" last month (see "5-year G.M.-U.A.W. Contract," SOCIAL ORDER, 3 [1950] 326). Variations in the contracts and their spread, however, warrant reconsideration.

The following characteristics can be considered as typifying the GM-type of contract: 1. a stipulation requiring automatic changes in wage after changes in the level of the Bureau of Labor Statistics' Consumers' Price Index (CPI); 2. a clause granting annual increases in wages because of increased industrial productivity; 3. no strikes; 4. pensions upon retirement at 65, usually upon condition of a specified period of work with the company; 5. some kind of union security. The first two characteristics are the most significant.

Each of these characteristics merits more detailed examination.

The CPI is a measurement of the relative cost of a specified list of consumer commodities. The average cost

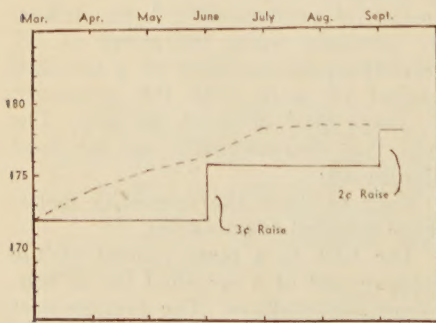
of all these items throughout the years 1935-1939 is considered as a base for comparison. That average cost is given the value of 100. When prices rise so that the total cost of all the items is one per cent higher than the average 1935-1939 cost, the new cost is given a value of 101. If prices rise an average of 10 per cent, the index is said to be 110. The present position (July 15) of the CPI is 172.5.

Wages Geared to CPI

All wages under GM-type contracts, then, are related to the CPI. Every three months the total rise (or decline) in the Index is computed. For every 1.14 rise or decline in the Index, wages are raised or lowered one cent an hour. Raises are given only in full cents—no fractions.

Let's take an imaginary three-month period as an example. Suppose that at the beginning of the quarter—in March—the CPI stands at 172.0 (that is, at a price level 72 per cent above the 1935-1939 average). During the first month of the new quarter it rises two full points, so that in April it stands at 174.0. During the next month it rises 1.3 points, so that in May the index is 175.3. In the following month our hypothetical index rises 0.9 points to 176.2.

CHART 1
EXAMPLE OF INCREASES IN COST-OF-LIVING AND WAGES.



Wages Revised Quarterly

At the conclusion of the quarter then, the index has risen a total of 4.2 points. Under the GM contract, in which workers are given a one-cent increase for each 1.14 rise in the index, workers would receive a total increase of three cents per hour over their hourly wage rate at the beginning of the quarter. The remaining .78 of the rise in the CPI would not be met by increased wages. The reason for this, as was noted above, is that increases are made only in full cents.

If, during the subsequent three-month period the index were to change at monthly intervals of 2.1, 0.2 and 0.0 to 178.3, 178.5 and 178.5, respectively, workers would receive a further two cents hourly increase in wages to compensate for the total rise of 2.3 during the quarter. There would again be a remainder, this time of .02.

System Not Perfect

Although the device of relating wage changes to changes in the CPI is excellent, two defects must be noted.

In the first place, increases (and decreases) in wages are granted only in whole units for each 1.14 rise (or decline) in the CPI. Hence there will in almost all instances be a gap between the increase in wages and real needs. This would be difficult to avoid entirely because precise equating of raises in wage to raises in cost of living would involve confusing fractions of cents in computing wages.

But the second defect is more important. It is that the periodic increases to meet rises in the CPI lag behind rising costs. Thus, in the hypothetical example given above, the two-point rise in the first month of the quarter remains uncompensated for two full months.

The same problem rises in the second quarter of the example. There is a supposed rise of 2.1 in the first month and of 0.2 in the second month.

In both cases the worker would be paying for higher-priced goods with his old wage. Moreover, in a period of steadily rising prices, even when his wage was brought in line with increased prices at the end of a quarter, it would soon slip back once more in the face of further rises.

It must be observed, of course, that the same defects would be present if the trend of the CPI were downward. There would be a similar failure of wages to decline proportionately with declines in the cost of living, and workers would gain. But at the present moment the trend has been upward for some months, and this is likely to continue for some time.

However, both parties to the agreements seem to be satisfied with the system devised,¹ and during a period of fluctuation, such deficits would tend to cancel each other.

Raise in September

Under the actual GM-type contracts, workers received a five-cent hourly increase on September 1, as a result of a rise in the CPI between April 15 and July 15 from 167.3 to 172.5, a total of 5.2 points.

It will be recalled that these raises were paralleled throughout the industry, even in contracts which had no "escalator clause" tying wages to the cost of living. Late in August Chrysler workers received a ten-cent hourly increase. Increases in varying sizes have been given by Hudson and several parts-manufacturing firms. Ford experienced harrassing labor problems, including sporadic work stoppages, because of their refusal to fall in line. The new contract will, of course, solve their current difficulties.

A similar—and somewhat more generous—arrangement, whereby wages would be raised one cent for each point rise in the CPI, at semi-annual intervals, was proposed by railroad operators and rejected by the trainmen and conductors in the current railroad wage dispute.

Undoubtedly the situation has been met most amicably in all plants working under the GM-type contract, since not only the need for an increase but also the amount to be given were decided automatically on the basis of terms predetermined by collective bargaining and mutual agreement.

The device whereby wages are changed in relation to the CPI is, then, the first significant characteristic of the GM-type contract. It has been tried by GM and UAW for a full period of two years; it has been renewed by both parties for a five-year term; others have since adopted it. All in all, it seems to be a welcome development in collective bargaining.

Productivity Factor

The 1948 GM-UAW contract was not the first occasion on which cost-of-living changes had been written into collective bargaining agreements.² "Escalator clauses" requiring periodic revision of wages based upon changes in consumers' prices have been employed on many occasions, but unions have tended to drop the provision in times of declining prices. The reasons for this seem to be that such an agreement commits them not only to lower wages as prices fall, but to a uniform standard of living at all times. Under such an agreement there can be no rise in the standard itself.

The second characteristic of the GM-type appears to be the device which has rendered the wage-CPI relationship palatable to workers and the union. This is the annual productivity increase.

In 1948 GM agreed to raise all wages of rated workers three cents an hour annually as a means of giving workers a share in the increased productivity of the industry. This point

² See SOCIAL ORDER, 1 (1948) 37; "Adjustment of Wages to Changes in the Cost of Living," *Monthly Labor Review*, 63 (1946) 733-43; *Collective Bargaining Provisions: Wage Adjustment Plans*, Bulletin No. 908-9, U. S. Department of Labor, Bureau of Labor Statistics, Washington, 1948.

of the contract is a bit more complex and will require some detailed explanation.

Production Improves

Productivity is the term applied to the amount of goods produced by workers in a given period of time. Suppose it takes 1,000 men, each working one hour, to produce one automobile. That would be termed their productivity. Then let us suppose that, because they worked harder, or because they became more skilful, or because they were given more efficient tools, or because assembly techniques were improved, only 800 men, each working one hour, were needed to produce the same car.

In the first instance the car would be said to require 1,000 man-hours; in the second, only 800 man-hours. Careful analysis has shown that over the years there has been a relatively steady improvement in productivity. Some of this has been due to the use of new kinds of power, e. g., hand power, steam power, electric power. Some has been due to vastly improved machines; some, to new industrial techniques, e. g., the assembly line or any mass-production process. Some has been due to greater skills on the part of workers, to better health, to improved work conditions, to more suitable materials, to myriad causes.

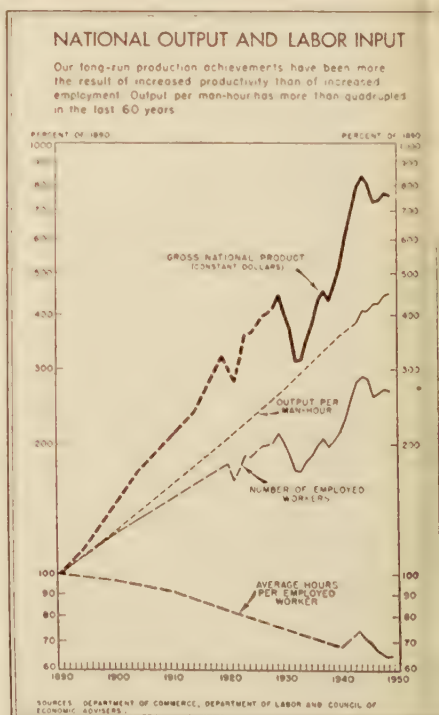
Four-fold Increase

The considerably simplified chart³ printed here shows the increased productivity of the entire American economy during the period 1890 to 1950 (shown in Chart 2 as, "Output per Manhour"). It indicates that productivity, i. e., output per manhour, has increased four-fold during the past 60

years. This means that a worker produces slightly more than four times as much goods during an hour of work in 1950 than he would have in 1890. In other words he can do as much productive work in 15 minutes today as he would have completed during an hour in 1890.

Estimates vary widely as to the rate of increased productivity throughout the history of American industry. Some economists place it as low as 1.5 per cent compounded annually; others would go as high as three or four per cent. Estimates vary partly because of different starting points adopted, partly because of different methods used in computing increase in productivity. The rate adopted here is the middle-of-the-road 2.0 to 2.5 per cent compounded, which has wide acceptance.

CHART 2



³ Report of the Joint Committee on the Economic Report on the January 1950 Economic Report of the President, U. S. Government Printing Office, Washington, 1950, p. 36.

It is the contention of workers that increases in their wages during this period have not kept pace with increases in productivity⁴ and that there should be a steady rise in real purchasing power somewhat comparable with the continuing increase in output per manhour. And there is some justice in their contention.

Some of the increase has been returned to the consumer during the 60-year period in the form of lowered prices or of improved quality at the same price. But a good part has been retained by owners of capital.

GM Grants Productivity Rise

To assure workers a share in future productivity gains, the contract under consideration gives all workers an annual hourly wage increase of four cents. In the 1948 GM contract the increase was originally three cents,—and Allis-Chalmers retains this rate—but most new agreements give the larger amount. The present four-cent annual increase amounts to slightly less than 2.5 per cent of average hourly wages at GM.

It will be recalled that some estimates of the annual rate of productivity place it at 2.5 per cent compounded. This by no means signifies that workers receive *all* of the profit deriving from increased productivity in plants under these contracts. They receive only a fraction of their wages, not of total net income. A fair guess might place the total money value of increased productivity at GM in the neighborhood of \$65,000,000 annually.⁵ Of this

amount workers would receive about \$23,000,000; the remainder would either be retained as increased profits or returned to the consumer as reduced prices—or both.

The annual productivity factor, then, is intended to give workers a share in the steady expansion of the American economy. Under the assumption that the first significant characteristic of the GM-type contract, namely, the “escalator clause” tying wages to the cost of living, assures workers a level standard of living at all times, the productivity factor guarantees them a steady rise in standard. Under conditions of perfect attendance at work, a GM employee is able to provide a living better by \$80⁶ each year than in the former year.

Makes for Contentment

The happy combination of these two factors has undoubtedly produced satisfaction in workers. A recent survey in the city of Flint, Michigan,⁷ where a large GM plant dominates the economy, indicates almost universal welcome for the long-term contract. Workers themselves, free from strike losses and assured of a good income, are generally in approval. A few object because they believe that the productivity provision would lead to a “speed-up.”

Businessmen of all kinds have found that buyer confidence revived quickly once the contract had been signed:

Reaction was sudden and spectacular. The prospect of five years without strikes brought a rush of orders. Builders, merchants, automobile dealers, bankers felt the upsurge. Flint suddenly was transformed into a boom town from a city that had faced the prospect of a long strike.⁸

Not everyone would agree with this contention. See Harold G. Moulton, *Controlling Factors in Economic Development*, Brookings Institution, Washington, 1949, pp. 281-82.

This is not even an informed guess, and the factors involved in arriving at it are too detailed to consider here. Any accurate estimate would depend upon data only available, probably, to GM accountants.

⁶ Four cents an hour for 2,000 hours annually.

⁷ “Labor Peace—It’s Wonderful,” *U. S. News and World Report*, 29 (July 7, 1950) 24-25.

⁸ *Ibid.*, p. 24.

And the contentment will probably continue. When Joe's pay envelope gets a little fatter in response to rising costs of meat and shoes, he and his wife are bound to feel better than if they had to scrimp and pare off items. Even though the wage increase comes somewhat tardily at the end of a quarter, they are far better off than others who must fight bitterly for each increase—generally granted only at year-end when contracts are being renewed.

No-Strike Agreement

The stipulation that there shall be no reopening of the contract—and implicitly—that there shall be no strikes, is less novel than those features already considered. But it is scarcely less noteworthy. Five years of reasonably assured employment and of labor peace, free from the hardships of strikes, must mean a great deal to employees who remember the disastrous 113 days of 1945-46.

Five years of continuous peace, during which workers and management cooperate at a huge production job, work out their difficulties through peaceable negotiations, prosper together, will do a lot to foster a genuine spirit of cooperation. Both parties, it can be hoped, will be constantly impressed with the realization that their prosperity is mutual.

This growing realization of partnership in prosperity is one of the major hopes expressed last year by Pius XII in his address to Catholic employers on April 9, 1949, when he observed that employers and workers "are co-operators in a common task. They eat, so to speak, at the same table, seeing that they must live, in the last analysis, from the gross or net profits of the national economy."⁹

Pensions Provided

GM-UAW has not been the pioneer in the recent swing to pensions. That

honor must be given to the Steelworkers and the Bethlehem Steel Corporation which broke the bitter steel deadlock on October 31, 1949, by agreeing upon \$100 monthly pensions (including Social Security provisions) at age 65.

Ford and Chrysler (the latter after a lengthy strike and amid mutual bad feelings) agreed early this year to pay similar pensions to their workers. Pensions were written into the GM contract on May 23 of this year on a slightly more liberal basis.¹⁰ The Packard agreement—and the new Ford contract — offer the most generous pension yet agreed upon in the automotive industry. Under this contract workers will receive \$125 monthly. Required age and period of service for eligibility to these pensions are not reported in news stories of the Packard settlement, but they probably are identical with the standard 65 years of age and 25 years of service.

Pensions are an added contribution to a climate that makes for labor peace. With a modest income assured him for his unproductive years, a worker is no longer harried by recurrent fears about the future. Besides, since the assured pension makes savings for the future less urgent, he is in a position, should need require it, to meet ordinary and emergency expenses of the present with his full, current income.

Union Security

Concurrently with these gains for its members, the union has strengthened its own position, as well. In the Packard contract it has secured a full union shop provision for all production workers and a modified provision for office employees. Under this contract all workers must join the union within 90 days of beginning work as a condition for employment.

The security clause in the GM contract is not so stringent. Under its

¹⁰ See "5-year G.M.-U.A.W. Contract," *SOCIAL ORDER*, 3 (1950) 326. The Ford agreement was actually reached in 1949.

terms all present union members must continue membership throughout the life of the contract; new employees must join the union and retain membership for at least one year. Current employees who are not union members are not compelled to join.

A further modification of this provision, incidentally, was included in the Allis-Chalmers contract. The contract there permitted a five-day escape period during which current members could leave the union. At the end of that period they were required to retain membership for the life of the contract. Non-members, presently employed are not required to join; new workers must join the union within 90 days.

The five-year contract has the additional advantage of freeing union officials from the burden of annual renegotiations to permit them to consolidate their positions in the union and to strengthen it internally.

Company Gains, Too

Our consideration has centered largely upon advantages of the new contract to workers. But it has great advantages for companies, as well.

In the first place, the increased cost of labor under the new contracts is probably no greater than it would have been in war-inflated price rises. Other automobile companies have already been forced or have voluntarily granted increases, even when contracts protect them from union demands.

And the changes have been made without violence or friction. Conditions at Ford before the new agreement was reached, where workers engaged in a sporadic series of "pressure" walkouts, indicate what might have been the condition in GM plants also. GM has, on the contrary, continued productive work smoothly.

Other Benefits

There are, besides, many indirect advantages. It is likely that labor turnover will be less sharp in plants

with comparatively high wages which will rise with increased living costs. And labor turnover, which involves loss of efficiency and the costly training of new workers, is an important factor in industrial efficiency.

Satisfied workers are likely to be good workers. Resultant high efficiency and rising productivity will have economic advantages. The atmosphere of peace will make plants united by GM-type contracts more human places in which to gain a livelihood. How important good industrial relations are can be realized from the fact that French observers rated this factor highest among the causes of high American productivity.¹¹

Some of the long-range advantages to the companies are equally important.

There is less likelihood, for instance, that they will be faced with the prospect of sharp, unexpected wage increases. The trend of wages can be roughly determined by the earlier trend of the CPI. Thus, toward the end of each quarter it will be possible to estimate with reasonable accuracy what downward or upward revision of wage rates will be called for by the final CPI index figure.

How significant a factor this is can be conjectured from the fact that a ten-cent rise in hourly wage rates would increase GM's annual bill by about \$60,000,000 for its 300,000 production workers.

Equally noteworthy, if less precisely calculable, is the tremendous saving in time, energy and emotions from elimination of annual renegotiation of contracts and the discussion of wage-increase demands. Assurance of uninterrupted work means that production schedules can be drawn up and commitments made with no fear of lost time and lost millions through strikes.

¹¹ See "American Labor Relations," *Ibid.*, p. 327.

Improvements Acknowledged

Everyone involved in the GM, Packard and Ford agreements seems to be contented with the arrangement. Unlike the conclusion of negotiations at Chrysler a few weeks earlier, in which both parties manifested considerable ill will, these settlements appear to have brought genuine peace. Mr. Charles E. Wilson, president of GM, spoke of the new relations as a five-year plan to exploit machines, not men.

Fosters Cooperation

In 15 years, relations between GM, Packard, Ford and UAW have come a long way. From periods of armed truce, broken by more violent periods of strikes and negotiations, the union and management have developed a spirit of reasonable good feelings and mutual trust. Two powerful groups, one representing capital, the other, huge bodies of workers, are learning to use their power well.

Violent relations between two such huge groups as GM and UAW could cause great sufferings not only to themselves, but to thousands of others bound economically to the automobile industry. On the other hand, their cooperative activity is not only the basis of a richer life for themselves, but of a stronger economy for the entire country. The fact that the GM-type contract is being more frequently used (UAW alone has such contracts with at least eight companies),¹² suggests that a big step has been taken toward industrial peace.

But Problems Remain

It remains a big question, however, how many corporations will be in a position to accept such a contract. Size, efficiency and vitality all seem to be factors in the problem.

When the first contract of this kind was signed between GM and UAW, the weekly magazine, *Collier's*, questioned in an editorial whether such guarantees as the contract contained could be made by many corporations.

The "annual improvement factor" is a new and an ambitious consideration. Only a large and thoughtful organization could dare promise to increase efficiency annually so that it could afford to make a wage increase based on improvement of production. Behind that pledge to improve industrial processes and to share the fruit of improvement are research, engineering, advertising and mass production. Invention following scientific experimentation is the way to such a goal.

A large corporation, rich in manpower, can risk such a bet on its future, but too many lesser industrial enterprises lack such aids to improvement. Nevertheless where an enterprise does grow and better its productivity, it is wise to distribute these gains.¹³

Difficult for Some

While it must be remembered that the improvement factor in the present GM and Packard contracts (which amounts to 2.36 per cent of wages) bears a safe relationship to the national average of 2 to 2.5 per cent annual increase in productivity, it still remains true that many firms do not reach this average. Those industries whose productivity does not reach the average would find it difficult to meet a steadily increasing wage bill.

From data recently made available by the joint activity of the Federal Trade Commission and the Securities and Exchange Commission in their Quarterly Industrial Financial Report series, it appears that the financial position of large corporations is not only more stable, but considerably stronger than that of smaller organizations. They are not subject to such sharp fluctuations and maintain a consistently high rate of return on their investment.

While rate of return is by no means the same thing as increased productivity, a strong profit position protects

¹² This is an estimate based on news reports; information requested from UAW did not arrive in time for publication. The eight are: General Motors, Allis-Chalmers, Packard, Ford, Hudson, Bendix, Briggs and Kaiser-Frazer.

¹³ *Collier's*, August 14, 1948, p. 78. See SOCIAL ORDER, 1 (October, 1948) 368.

a firm against the jeopardy which productivity increases in wages could bring upon a less well bulwarked firm. The information on rate of return is given in Table 1:¹⁴

TABLE 1. — Maximum and Minimum Quarterly Net Income and Average Quarterly Net Income of Manufacturing Corporations, as Percent of Stockholders' Equity, By Size of Corporations, 1947-1949.

Size of Corporation (In thousands of stock- holders' equity dollars)	Percent of Return on Equity		
	High	Low	Average
1— 249	19.1	-2.0	9.63
250— 999	20.3	5.6	12.99
1,000— 4,999	23.0	8.0	14.04
5,000—99,999	18.6	9.6	14.62
100,000 and over	18.0	12.1	14.53

Large Firms Strongest

It will be seen that the profits of the 146 largest corporations in the group studied did not drop below 12 per cent of stockholders' equity at any time during the three-year period, and that average return was only slightly below that of the highest group. On the other hand, manufacturing corporations with the smallest capitalization, which experienced fairly high returns at one period, had the smallest return and the smallest average return.

Industrial Peace Needed

The prospect of labor peace and of high rates of production in so crucial an industry is particularly welcome at this time. The American economy is attempting to straddle a war-with-peace situation and to meet both domestic and war-stimulated demands. Keeping production high—and steady—is of tremendous importance.

Furthermore, if the war should spread, America would be faced with a crisis unparalleled in its history. There would be no question, under those circumstances, of labor disputes or stoppages, but a background of friendly, cooperative relationships in the automobile industry would undoubtedly foster collaboration.

Even apart from considerations of war, it can be said that American industrial relations stand at a significant cross-roads. There can be little question that at the moment American labor holds the initiative. By dint of slow massing of power and the shrewd use of opportunities (the post-Korean price rise was the perfect occasion), the UAW has seized a position of tremendous strategic importance.

Need for New Tactic

The UAW tactic, up to the present, is plain to see—and has been frankly stated. It is to play one company against another, to use one agreement to wrest more from the next contractor: stand on G-M's shoulders to push Packard up; stand on Packard's shoulders to push Ford up; stand on Ford's shoulders . . . and so on.

It would be easy now to say: "We've got those guys in a squirrel cage, and, boy, how we'll spin 'em!" Indeed, there are rumors that some G-M employees are dissatisfied that others have caught up with them, and reports state that there is opposition among Ford workers to the length of the contract.

If that tactic were to be continued (there is no evidence of such an intention at present), two possibilities might lie before the two parties, UAW and the auto manufacturers.

The first possibility is that the manufacturers could resist,—as they would be perfectly justified in doing, since they hold five-year, air-tight contracts—and the two parties could lock in a titanic fight, with its heritage of temporary and permanent evils. The sec-

¹⁴ *Report*, as above in n. 3, pp. 54-55 and Chart 5, facing p. 42.

ond possibility is that a policy of compromise and connivance between the two groups might raise wages—and pass on the increased cost as higher prices—with the result that we would be driven deeper and deeper into inflation.

Situation Hopeful

On the other hand, if UAW can hold its members to the contracts, that will be a tremendous step toward reasonable stability. The situation calls for true statesmanship that can use power and can forbear.

The significance of this alternative goes beyond the immediate effect upon stability. Undoubtedly other unions and other businessmen are watching the UAW-automobile industry developments with interest. The agreements they have reached might be applicable to other industries. To a certain extent UAW can be taken as a kind of test-case. If the agreements work in the automobile industry, they might work in others. But if they fail there, then

there is little likelihood that they will spread.

Whatever be the eventual outcome, the present situation looks hopeful for peace, high production and good wages in the automobile industry. It can be further hoped that the same type of contract, wherever feasible, may spread in other industries.

It would seem, then, that the annual productivity factor cannot be introduced into all, or even a large number of contracts. Such a guarantee of increased wages would be beyond the assured productive capacity of hundreds of manufacturing corporations alone. But in such instances it may be possible to substitute one or other of the many systems of profit sharing. In this way workers, even though they were not guaranteed a fixed rise in wages, would be certain of an equitable share of whatever profits were realized.

All in all, the results of developments in UAW industrial relations have been good—the result of mature cooperation by all parties.

Labor Shares Productivity

The day will come, I prophesy, when some industry, studying its past record of increasing productivity and forecasting future possibilities, will be bold enough to agree with its workers upon automatic annual wage increases over a certain term of years, in order to insure uninterrupted peace for that period while setting for itself and its workers a challenging goal of growing output per man, which, between them, they will have to meet. Here, as in so many other aspects of labor relations, we have not yet scratched the surface of the rich potentialities on which a better future rests, given peace and an orderly world.

LLOYD K. GARRISON
in *The Future of Democratic Capitalism*

How the Sodality spirit could have helped develop Catholic Action in a large College Sodality Union.

SODALITY SOCIAL ACTION

A Case History

John E. O'Brien

Toronto, Canada

AFTER READING Mr. Mulhern's article in the January, 1950, issue of *Social Order*, entitled "Some Social Suggestions from the Sodality Rule," I wondered if the following case history would answer some of the questions he asked, and moreover, offer some possibilities for further development along the social line. Though this article does not deal with any particular Sodality, I think that before the conclusion is reached you will realize that it is definitely an article on the Sodality rule and the possibilities therein contained for the formation of strong, well-developed lay leaders.

The story pivots around the activity of a group of college students who became more aware of Christ in their own lives and then wanted to bring Him into the lives of the other students on their campuses. A high school Sodality Union was badly in need of a blood transfusion, which the moderator thought might be had by including college Sodalists in the group. To his call some 100 collegians responded (most, be it noted, reluctantly!) and when discussion on the proposed amalgamation began, it became clear that, if anything, there would have to be separate groups. A vote was taken and accordingly a College Sodality Union

was formed. The high school moderator would have to look elsewhere for his 'shot in the arm.'

Sought New Order

At the first executive meeting of the new college group, the eight elected representatives found themselves with an organization but without any definite plans. As talk ebbed and flowed, one factor especially predominated; all wanted to break with the Sodality tradition as they knew it. That was not difficult to understand. For the majority, the Sodality had consisted of a phlegmatic group with a few rules that no one, including the moderator, had seemed too sure of. Then, the programs they had known consisted of an occasional burst of activity, which invariably exhausted itself after a short-lived existence. That was past, they felt; if this new group was to be a success, it needed something more, and their job was to discover that 'more.'

Slowly the organizational structure took form, based on the complementary notes of personal sanctification and active apostolate, around which these young people wanted their organization to evolve. After three executive meetings the over-all blueprint was ready to be submitted to the general

body for approval, and the first meeting was called. More than 100 collegians attended, and this is substantially the report they heard and enthusiastically endorsed.

General meetings were scheduled for the second and fourth Sunday of each month, and they were to begin with a Dialogue Mass and Communion. The sermon, to be delivered always by the Chaplain, would centre around student problems and their solution in the light of the Gospels. The backbone of each meeting would be a planned discussion, lasting an hour, on some current student problem. This discussion was to follow the observe-judge-and-act pattern of the Jocists.

Perhaps a few words on this pattern might be in order. First of all, it is essential that the problem under discussion be specific rather than general or merely theoretical. The first step consists in compiling all the facts available so that the actual problem, and not an imaginary one, may be found; the second step involves finding what the Christian picture of the situation should be in the light of Our Lord's teachings; the third and final step, the action, is extremely important for it demands that the individual take some concrete measures in his own life in order that the yawning gap between the first picture of what actually exists, and the second of what should exist, may be somewhat lessened.

Organized Apostolic Services

So much for the general scheme. To provide apostolic work for the individual, a number of "Services" were to be started, with a member of the Executive as chairman of each. These Service groups would meet privately between general meetings and then at these meetings would report on the success of their work. For a start, there were to be five Services, each to handle a different type of work.

The Narberth Group was the first, and as the name suggests, this Service

was to distribute Catholic literature and information in any manner that proved practical, using the general techniques of the Narberth Centre. The second, the Movie Reviewers' Service, would have a double purpose: it would put a little colour into the *Canadian Register*, a diocesan weekly, and would endeavor to get the Catholic reading public to patronize the right movies. It was thought that press passes could be obtained and that the *Register* would be only too glad to have the services of these college students. An interesting point was the type of reviews which were planned. No review was to criticize a movie on moral grounds, unless it were extremely objectionable, but instead would find fault with insipid plots, technical defects, etc., etc. Just in passing we might add that this Service was very successful and moreover helped to develop a number of promising young writers who today contributed articles quite regularly to Canada's Catholic Weekly, the *Ensign*.

Press Activities Stressed

The Vigilance Service would consist of a group formed to watch the papers, both daily and weekly, for inaccuracies or deliberate falsehood in the presentation of Catholic truths. Each member would then write as a private individual to the paper or magazine, calling attention to the article in question, and pointing out its inaccuracy. The duties of the fourth Service would be to edit a newsheet before each meeting, through which the principles of Catholic Action could be disseminated and some of the more successful Service projects outlined. The fifth and final Service was designed to care for the social development of the whole group along Catholic lines.

Such then were the plans in theory for the first year. Actually they worked out better than anyone at the outset had dared hope. There was a new vibrant spirit making itself felt in many different ways. The Sodality had

never, been able to make these young people realize that, as students, they had duties to themselves and to others around them. But now that idea was penetrating, and they were beginning to act on it. Attendance at meetings never fell off—which was not hard to understand, for each meeting had something worthwhile to offer.

Actual Situation Studied

Another obvious difference from the old set-up was the group discussion plan. Few Sodalties had used their academies to advantage, if they even had them, and when they did it was usual to find *Rerum Novarum* or *Quadragesimo Anno* on the agenda. The new group concentrated rather on actual problems which needed immediate action, and left the solution to be worked out by the students, believing that in this way it was giving them the best possible training for the future. The following is a typical case handled during that first year.

At the beginning of a group discussion the Archbishop's concern about the high mixed-marriage rate in the archdiocese was pointed out. The collegians took over from there. Many disturbing facts came to light, e. g. a number present had never been out with Catholics on dates, many girls preferred non-Catholics as escorts because they were more gentlemanly, etc., etc. As the discussion continued, it became clear that this was a problem which involved them directly (a point which probably never would have got across in a sermon). Before the meeting adjourned, each had promised to start working on the solution in his or her own life. A date bureau was formed (for many, a startling innovation at first) and the list was put at the disposal of all the students in both colleges, with naturally a number of protections for the users. To supplement the work further, a mixed bowling league was formed to promote Catholic

get-togethers. It was an instantaneous success.

Before going on to consider the second year, perhaps a few words on the role of the Chaplain might be helpful. His was a merely negative part, as he often enough told the group. It was his job to remain in the background, to inspire and to counsel, to instruct the executive and to keep his finger on the pulse of the new organization to make sure that it didn't dabble in heresy. All the initiative he expected to come from the young people themselves and he was never disappointed.

Second Year Work

The second year saw the same general outline but with a few additions. Several cells, consisting of from six to ten members were begun in the participating colleges, and it was intended that their members should infiltrate into all the main organizations on the campus. In this way they afterwards were able to effect major reforms with very little difficulty. For example, there was a problem of smutty talk at one of the colleges, and investigation by the cell showed that the worst period of the day was one in which the majority of the students had nothing to do. After considering a number of possible solutions, the cell decided on an intramural basketball league as the best means to bring about the reform. Permission from the faculty was easily obtained, and in no time the problem had almost completely disappeared. The solution may sound too simple, but the fact was that the environment had to be changed and if it were, most of the students, who were clean-minded, would change with it. This diagnosis proved correct and the cell added another conquest to its credit. A number of other problems were handled in the same manner.

Study Day Successful

A Study Day was sponsored for all college students as an experiment. More than 125 attended, and of this number

a little more than half were men. The day began with the usual Dialogue Mass and Communion and then the group split up into four sections to consider the "Common Good," under the following headings: student to studies, student to authority, student to his home, student to student (both of the same and opposite sex). Two general meetings put the findings of each group at the disposal of all present, both in the way of the problems and of their possible solutions. The day ended with Benediction and a reconsecration of all present to the Sacred Heart. These young people had found the program so helpful and interesting that they wanted at least two such days the following year. Much more could be written, but enough has been said, I think, to illustrate the point I wish to make.

These collegians had wanted to give Our Lord a more prominent part in their student lives and they had succeeded beyond their fondest expectations. Most had been Sodalists at one time, but the Sodality, as they knew it, had failed them. Yet herein lies the paradox, for the new organization approached very closely the ideal called for in the Sodality Rules, as all who are in any way cognizant with the 69 Common Rules will have realized. It might even be true to say that it was closer to the real thing than most existing Sodalities today. The threefold essential aim: personal sanctification, sanctification of one's neighbor and defense of the Church — all to be sought through a filial devotion to our Blessed Mother (Rule 1); the organizational technique of a common group, subdivided into a number of committees to insure each man's active participation in some directly apostolic work (Rules 12, 13); the role of Academies (Rule 14), or in the case of the college

students, group discussions on social questions pertaining to their student milieu—all these potentialities of the Sodality Rule reached a healthy development in the new organization.

But one thing the Sodality as such would have been able to give the group, and that a definite asset in the light of later experience, would have been the Jesuit spirituality therein contained for their personal formation. The Sodality Rule leaves nothing too chance in this important matter (Rules 34 sqq.) whereas the young men and women had had to follow their own bent in their study and application of the Gospels.

In Fine

To sum up then, this article has endeavored to show some of the potential social possibilities of the Sodality Rule achieved in practice, though not strictly speaking, in a group that operated knowingly on the Sodality plan. These young people, because of their formation and practical experience in finding and solving their social problems, were thoroughly equipped to bring Christ and His teachings into their new business or professional careers. There is every reason to believe that they will act as a potent leaven in their new centres of activity.

A sentence of Claudel's comes to mind: "If you get nothing from Christians, it's because you aren't daring, because you don't ask enough." Here in a few words lies the explanation of why these collegians, eager to live Christ more fully in their daily lives and to bring Him to others, bolted the Sodality as they knew it. It had asked very little, and received less. The encouraging part lies in the fact that they unknowingly evolved into an ideal 'twin sister,' led to that goal by their Catholic social consciousness.

*Development of social thought and
prosecution of social action in a
Brazilian Jesuit philosophate.*

A CENTER FOR SOCIAL STUDIES

Brazilian Scholastics Study and Act

Raymundo Ozanam de Andrade, S.J.

Colegio Anchieta, Nova Friburgo, Brazil

THE TWO LAST General Congregations have stressed the importance and utility of the social apostolate, and prescribe that "all the Scholastics must in due time be formed in the social doctrine, *Scholastici omnes*."

This was the reason that suggested to the philosophers taking their seminar in sociology, to classify, catalogue and file the really rich materials that had been collected and investigated for the seminary theses.

The insistent recommendation of the last General Congregation has brought to life another project: to widen the circle of investigators, and to furnish the collected data to all those who are interested in these matters. So it happened that the *Centro de Estudos Sociais* came into being.

At the beginning the *Centro* gathered a small group of philosophers, and its chief activity during its first year of existence was to publish *Arquivo Social*, a modest bulletin in which were presented some summary notes and documentation about the social problems. Six mimeographed issues were given to the public in 1948.

In 1949 the *Centro* underwent a more thorough reorganization, gathering a larger number of philosophers and widening its activities. The moderator of our *Centro* is our teacher of

ethics, and members are those scholastics who are interested in a special manner in the social apostolate.

Activities of the Centro

Our two chief activities are represented by our weekly meetings and the editing of *Arquivo Social*.

The weekly meetings consist of the explanation of some particular point of the social teaching of the Church, a debate on some practical question and "the news of the week."

In the exposition of the social doctrines we follow an ordered plan of the principal topics of Christian sociology. During 1949 we had the following program:

I—GENERAL NOTIONS

- 1—Ideological bases of social life.
- 2—Social doctrine of the Church: definition, object, foundations.

II—FAMILY LIFE

- 3—Family: Origin, constitution.
- 4—Family and education.
- 5—Family and the State.

III — ECONOMIC AND PROFESSIONAL LIFE

- 6—The rights: property, work.
- 7—The means: solidarism, corporations and trade unions, salary, labor contract, labor conflicts, feminism (prejudicial means)

liberalism, capitalism (illicit means).

IV—NATIONAL AND INTERNATIONAL LIFE

8—Civil Society: origin and necessity, authority, modes of government.

9—Functions of the State.

10—The Church and the State.

11—The Church and International Order.

12—Communion of the Saints.

Each topic was developed by one of the members of the *Centro*. After the explanation there were always debates, many suggestions being offered. Considering these suggestions an outline was elaborated and distributed to all the members. In this way, at the end of the year, all had a kind of synthesis of the Social Doctrines of the Church.

This year our course shall examine some Brazilian problems under the light of the great Catholic principles.

The debate on a practical question is always integrated by the presentation of some concrete form of social apostolate. Here we come into contact with all that our Society is achieving in Brazil and all over the world.

The "news of the week" is presented by one of the members, who looks up newspaper and magazine items, picking out what is of social interest. This helps us to have up-to-date information on what is happening in the political and social field. Meetings are generally held on Wednesdays and last for about an hour and a half.

Publish Magazine

Our second activity is the editing of *Arquivo Social*. In the beginning it was mimeographed, strictly in documentary form. Last year we developed it into the style of a review, on the same line as *SOCIAL ORDER*. We keep up the documentary section, with documents from the Holy Father or from the Bishops, but there are also articles and reviews of books and periodical literature. This work, for the most

part, is done by Scholastics. They, too, take care of the mailing. Here is a short account of what was done last year:

We printed 1,500 copies of each issue. There were 6 issues with: 28 articles, 13 written by Scholastics, 11 by Fathers, 3 by laymen, 1 by a Bishop.

36 books were reviewed (all by Scholastics, excepting one by a Father and another by a layman).

12 magazines were reviewed in each issue (average), and one, two or even three articles digested.

6 documentary pieces were translated by Scholastics, apart from short quotations from the Holy Father on different topics of the Church's teaching.

We have succeeded in getting exchange with several Brazilian and foreign periodicals. Some publishing companies regularly send us books to be reviewed in *Arquivo Social*.

The scholastics who have taken part in this work were, by classes: 4 third-year Philosophers, 16 from the second year, 10 from the first, and 6 from the Science Course. So that, of the 47 Philosophers we were last year, 36 have collaborated, or $\frac{3}{4}$ of the total.

This year *Arquivo Social* will follow the same orientation and pattern.

One of the best results we have from our publication is the more intimate union of all the Philosophers around a center of common interest, and this has really helped to bring up brotherly cooperation and charity.

Extra-Ordinary Activities

These two are, so to say, our ordinary activities. Let us glance now at some of the extra-ordinary activities of the *Centro*.

We have collaborated with other magazines of Ours in Brazil, chiefly *Servico Social* and *Verbum*.

We made several visits to different factories, this being facilitated by the fact that our scholasticate is situated in an industrial center. We visited also a sugar refinery and alcohol distillery outside Friburgo, which have a special social organization. In these visits we tried to make surveys, having long talks with the managers and examining the conditions of the workers. After each visit some of the members would write a report that was put on file, to be compared with subsequent reports.

Members of the *Centro* prepared convicts of the local jail for Holy Communion at Easter and Christmas.

The Rev. Fr. Dutra gave us a series of conferences during vacations. He is the director of one of the chief Catholic enterprises for social assistance in Brazil, the *Circulos Operários*. Of the many conferences we had during the year, there was one of a special interest, on the organization of the *Bureau International du Travail* of Geneva, by the Rev. Fr. Albert LeRoy, S.J., member of that social organization.

Future Plans

For 1950 we plan to continue some of these activities. We hope to visit other factories and social organizations. One of the members will give a course in sociology to the members of the local Sodality. Another group has been asked to give a course in religion to the policemen of the local police sta-

tion. We will invite, to give us some lectures and explanations on the "Instruction" of Our Rev. Fr. General, a Father specialized in these matters.

Here is a very short outline of what our *Centro* is, of what it does and intends doing. Presenting it to our brothers in the United States, we are describing an organization that has, as all human work, its imperfections and failings, being capable of much progress. For this we would like to receive suggestions, and also to hear from others what they are achieving in this sector. We would have the greatest pleasure in establishing correspondence with the scholasticates of the United States, because, besides being Brothers in the Society, we have a field for social apostolate that is similar in many respects. Just as an example, Brazil, having had a great industrial development of late, is going through experiences and crises that have been successfully met in the United States. In this field of social and industrial relations we have as yet done little; there is a great deal left to be done. In the main, the solutions have been dictated by demagogical and subversive groups.

This is what we want to ask, -- through SOCIAL ORDER, which we Brazilian scholastics consider "ours" too, seeing in its pages the same ideal: an exchange of views and experiences that shall only help towards better understanding and union.

Blessing Common Effort

This is where we will earn our living for ourselves and our families. It is only common sense that we should dedicate it to God and ask His blessing on our efforts.

I have learned that if you deal fairly with men, if you think of them as persons rather than a cost of production, then they'll think of you as a co-worker in a partnership where success is for the benefit of all.

Mr. Louis Zsoka, at blessing
of his factory in Cleveland.

*A Weston
the ideas pre
hierarchy in
devoted to the*

SECULARISM, EXCLUSION

Statements of Amer

Bernad

"No church is going to tell me that I can't practice birth control, and if I want to get a divorce that's my own business, too."

"My pupils can superstitiously believe in God outside the classroom if they want, but those illusions have no place in an enlightened school."

"The capital that I invest in a business is for my own profit alone. I don't owe anybody a share in anything."

"We workers have all the rights to get everything we can squeeze out. Nobody has any rights but us."

"The positive civil law is supreme. Law and education for democracy have nothing to do with your religion. There must be a wall of separation."

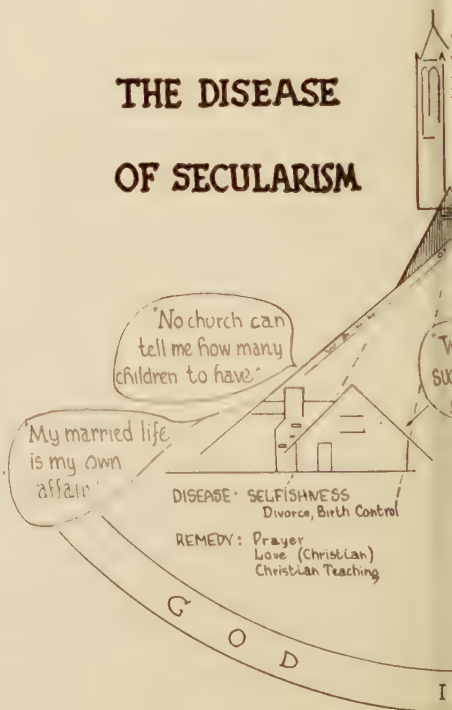
Do you recognize your secularistic friends as the authors of these words? The American Bishops in their statements of 1948 and 1949 call secularism "the root of the world's travail today—the most deadly menace to our Christian and American way of living."

The author of this note became interested in secularism as part of a project of an Apostolic Committee Sodality study. The director had mentioned secularism as one of the great obstacles to be overcome in apostolic Sodality work. From my own conjectures I was not convinced, but I read the statements

for information. I readily became persuaded when I read of the danger that the American Bishops perceive in secularism.

Since the teaching voice of the Church in America have dedicated their statements for two years (1948 and 1949) to opposing secularism, we can believe them when they say, "The work of destruction goes on. The crisis is at hand."

THE DISEASE OF SECULARISM



GOOD FROM HUMAN LIVING

7, S.J.

“Secularism, in general, is failure to center life in God. It is a view of life that limits itself, not to the material in exclusion of the spiritual, but to the human here and now in exclusion of man’s relation to God here and hereafter.”

vision that gives new meaning to human life and an impelling urge to selfless action. The great wonder of Divine Love is that it brings the Divine into human life and that godliness in living is giving self to God."

Since as man is, so are human institutions, the statements begin with the individual. "Secularism in its impact on the individual, blinds man to his responsibility to God." Merely human law and conventions can never lead man to a virtuous life for alone he does not have the necessary rock of God for his foundation. To pull the modern self-sufficient man out of the pit he has dug for himself, moral regeneration must begin with a return to God. Secularism can never do this, for it is founded on a practical, everyday negation of God.

"Secularism has wrought havoc on the family. It has debased the marriage contract by robbing it of its relation to God." Thus man makes himself to be God, and even the rest of society has no claim upon him. Selfishness, mere convenience, indulgence have caused America to have the highest divorce rate in the Western world—a rate that has been multiplied sixty-fold in the last century. The remedy offered by the Bishops is holiness. One means



is family prayer. (Remember Father Patrick Peyton's slogan, "A family that prays together stays together"?). Other means are mutual Christian love and Christian training of the children in the home. To do their part our homes must be thoroughly Christian and must "let the glory of the full vision of Christian truth illumine them."

"In no field of social activity has secularism done more harm than in education. Secularists positively exclude God from the school." In our Godless public school system the state is made to sit on the throne of God, and the parents are robbed of their rightful responsibility for the education of their children. In the blunt words of the Bishops, "God is an inescapable fact and one cannot make a safe plan of life in disregard of inescapable facts." We are making progressively wider provisions for education of Catholic youth in the "superabundant wisdom" of Christ's Gospel. Our attack against secularism must result in making Christ the Master in our schools.

Effect on Economy

In our economic life we must again face the fact of God. God is Our Father and every man is our brother. Man, then, has an inalienable (because God-given) right to profit, property and income. Secularistic labor would take away the right of capital to profit. Secularistic capital likewise denies to the worker his right to a living wage. The wealthy man denies his own God-given responsibility to his brother under God. The rich man who has excluded God from his life also excludes God's children, his own brothers, from their just share of his stewardship. The remedy for these evils is positive cooperation of labor and capital, inspired by love for God and consequently for the neighbor. We have a heritage of social and moral ideals that must be realized.

"The essential connection between

religion and good citizenship is deep in our American tradition." God, religion, and morality are the supports of civil society. The natural law which comes from God and from Him derives its sanctions, is the bond of sane, common action. Laws and international treaties are just only if they are based on the natural law.

Secularism is daily dissolving the everyday influence of God in American life. Secularism leads the way down from traditional Christian culture towards the revolutionary forces that foreshadow the greatest crisis in our history. We must accept and practice the remedy offered by the Bishops. They tell us to seek a guide in our faith — to live God's way and to educate our children to God's way. Then by centering our lives in God shall we overcome secularism which the Bishops call, "in a very true sense, the most insidious hindrance to world reconstruction within the strong framework of God's natural law."

Summary

The statements of the American Bishops for 1948 and 1949 expose the dangers, errors and remedies of secularism. Secularism is failure to center life in God.

Secularism blinds the individual to his responsibilities to God. Moral regeneration must begin with the individual's return to God. Secularism debases the marriage contract. Holiness through prayer, love and Christian training of the children in the home is the remedy offered by the Bishops. Secularism excludes God from the school. Christ must become the Master. Secularism impedes economic life by selfishness and strife. The solution is in cooperation of labor and capital under the fatherhood of God. Secularism crumbles the natural law foundation of civil law and of education. To combat secularism we must follow our faith and also educate our children to follow God's way.

A graduate of the Engineering School at the University of Detroit points out some ways in which social formation of professional men could be made more social.

ENGINEERING AND THE SOCIAL APOSTOLATE

An Opportunity for Jesuits

Francis C. McGough, S.J.

Milford Novitiate, Milford, Ohio

I HAVE OFTEN heard that Jesuits do not belong in the field of engineering education. Engineering, people say, is just not their job—or “our” job.

But why isn't it?

We are educators, working for God. Our history in the fields of science is a long and proud one. Engineering, applied science, can then rightly claim our attention. More and more young men are entering engineering colleges where science, its application, and the scientific method will be made the bases of thought habits they will carry with them throughout their lives. “It is most important,” said Father Janssens, “that scientific discoveries be not presented alone by men who are hostile or indifferent to the Faith, or who have not a basis in philosophy or theology to give perception.”

Yet perhaps a more popular argument for our work in engineering education would be its application to the social apostolate. Through labor schools we have made one connection between education and social apostolic work. And Pius XI, stressing the necessity of the apostolate of like-to-like, stated that the Catholic schools were the most important training ground of the lay apostolate. We have, as the

Holy Father told the Fathers of the twenty-ninth General Congregation, a vocation to be men of learning: “For thus,” said the Holy Father, “you will best contribute to the greater glory of God and the upbuilding of the Church.” We will, then, answer the call to “go to the workers” through our schools. And through the engineering colleges equally with the colleges of arts and science we can do this.

We Must Change

There will be changes required on our part. And these changes will often be more difficult than the work of changing a whole program, for they will be internal. The change must be a change of personal viewpoint toward the engineering student, and the engineer, as lay apostles.

There is also another real need that our colleges must supply. Christianity has not become a vital force in the lives of many men. I mean the real Christianity of *Rerum Novarum* and the American bishops' statement on Secularism. Sunday sermons or even courses in religion will not effect much change in college men. What men need in general is an entirely new outlook on the concept of a Christian life. Students in general, and engineering stu-

dents in particular because of the very pattern of their program in school and later in life, should be made to see that their preparatory work is advancing them to a definite Christian as well as secular goal—a twofold goal, because they will be Catholics wherever they are. They can also be social apostles. It is not enough for us to conduct schools where atheism is not taught and materialism is not preached. Our fight against materialism is positive. Our schools must not only exclude atheism and bar materialism. They must inculcate Christianity and the Christian outlook on life and its work. This certainly is part of the social apostolate.

Others See Need

In a recent talk, Dr. James E. Killian, president of M.I.T., stressed the necessity of impressing on the graduates of scientific schools a “social consciousness,” and a realization of their place in the world, where their main function will be to help man.

“The engineers,” he said, “are the men to manage and refine the industrial machine. But they must have an understanding of the sacredness of individual liberty.” That might have come from a Jesuit. Unfortunately it did not.

But his statement indicates our first big job. We must realize the influence a trained engineer will exert. Realizing this, we will find it almost impossible not to labor for his development so that his management will be properly guided. The love of Christ will compel us to labor so that the engineers will be a leaven of the Gospel which, because of their very calling, will not be placed beside the mass, but mixed in with it. For is not the engineer by profession a man who comes in contact with the laboring man, one who generally has a sympathetic interest in him? To the laborer we have been directed by the Popes and our generals. The training and formation of engineers is already part of our job. Thus we have

already at hand a method, a solution for our problem of how to reach the workers. We need but apply it by proper training of the engineer—as an engineer and as an apostle.

Must See Possibilities

Actually the obviousness of the application of the method of training causes us to overlook it. And overlooking the obvious makes us ready to find objections to our work in engineering education. We do, of course, appreciate the fact that the engineers are our students, that they, too, have souls. But perhaps we need more concrete motivation at times. We remain human and can forget. It is not, unfortunately, rare to hear teachers in one of our colleges refer to the engineering students as “educated plumbers,” “grease monkeys,” or “slip-stick artists.”

This attitude carries over into the teachers’ method of conducting classes, or, worse, of preparing classes. Taking the attitude that the engineering student will not be interested in religion or English, a teacher will often fail to prepare classes. He will adopt a defeatist, rather than an aggressive, enthusiastic attitude in presenting his material.

Need Guidance

The students will, naturally, respond with a lack of cooperation. They show this not so much in class work, for that is essential to their goal, but in failure to participate in activities beyond the absolutely necessary ones. We can’t give a man everything in the classroom, lab, or drawing room. There must be other contacts through sodality work, student counselors, etc. But these are voluntary activities to which there must be an attraction, not a compulsion. Unless we properly evaluate the man and see why we should make him want to get more than Hydraulics, Strength of Materials, or Concrete Structures, we will never give him all we could or should.

The engineering student may be a college man. He may, in general, be older or more mature, more single-minded, than the usual run of college students. But he needs direction just like anyone else. This direction he is not at all hesitant about seeking when it comes to scholastic problems. But his very absorption in his studies blinds him to the need in other lines: religious, philosophical and sociological. The engineering student heeds advice, but he must often be convinced that the need for it exists.

It is a rare engineering student who very early, even before graduation, does not come up against social problems which require a solution or, at least, a definite stand. Most of the engineering students already have a practical foundation to help them grasp the guiding principles and to see the applications, since they have worked some time already with working men, and have come to know their mentality. If, as Father Janssens has stated, our high school students should be given training in practical sociology, how much more should these college men be given direction in the Catholic outlook and philosophy in the solution of modern social problems.

In a purely natural plane Mr. Wm. E. Wickenden, former vice-president of A. T. & T. and the president of Case Institute for eight years, wrote that "professional training of engineers looks beyond physical sciences, design, cost and operation, to competent understanding of the social and economic forces set in motion by technological achievement." Was it not a realization of the supernatural implications of those very problems of social and economic forces at work as the result of industrialization — or technology — that prompted Leo XIII's *Rerum Novarum*, Pius XI's *Quadragesimo Anno*, and Father Janssens' *De Apostolatu Sociali*? As educators and as Jesuits we have both the motives of Mr. Wickenden and those of the encyclicals to

urge us on in the formation of a fully professional Christian engineer.

What to Do

It is obvious that we ourselves cannot staff the colleges of engineering completely. We have too few men who even barely approach the required standards to teach courses in Mechanics, D. C. Engines, Aircraft Design, Thermodynamics or Architectural Graphics. What, then, is required on our part?

First, as I have said, there is required a change of attitude toward the engineering student as a basis for any other changes that may have to be made.

Archbishop Goodier once wrote that Jesuits have as one of the special graces of their vocation the grace of exerting a personal influence on men. This is an important point to remember. The actual work of directing engineering schools as deans or department directors demands intimate personal contact with industry, with the professional societies and with other schools. This is, clearly, beyond our scope. We must indicate the course and entrust the ship to better qualified and trained navigators. One of the most desirable features, then, of the college will be a strongly Catholic lay faculty.

Now I am not advocating any overnight changes; or even any radical changes during the next five years. We now have too many non-Catholics of high moral and pedagogical worth to do such a thing without serious harm to our standings.

Inculcate Ideals

This is long-range planning which will require patience, trust in God and many prayers that He send laborers into His field. The effect on the students of a lay faculty participating in the ordinary duties of Catholic life would be tremendous. Make no mistake, however; these Catholic professors would have to be fine Catholics — and excellent engineers. Their own

Catholic lives would do the work of many sermons. Under such men we could hope that no longer would we have whole semesters of Personnel Administration or Industrial Organizations pass by without a single reference to the encyclicals. With such a faculty we would be sure that the student would certainly, in accord with the aim proposed by the S. P. E. E., "develop moral, ethical, and social concepts essential to a satisfying personal philosophy, and to a career consistent with the public welfare, and to a sound professional attitude."

But even beyond that, the student would get, as the University of Detroit Engineering College has said in expanding the above aim to fit a Catholic college, "a set of principles whereby he might live and practice his profession so as to procure the greater good for his fellow men, and accomplish his own basic and ultimate purpose in life."

But more immediately what is to be done? Going back to the idea of personal influence, the big Jesuit weapon of the Exercises comes to mind. If we are to train apostles, where better can we put them in contact with their Master than through the Exercises? The college men are young enough to be highly responsive to ideals. Ready to tackle the world, they will be captivated and inspired by the concepts of the Kingdom if properly and concretely presented. Here again we will have to make some revisions. We will have to set aside time in our Retreat Houses for groups of engineering students to make the Exercises under chosen directors. And then we must continue to keep up their interest in development under the Exercises after they have passed the student stage.

Importance of Counsellor

Along with and even antecedent to the idea of retreats comes the Student Counsellor. A priest with a sign on his door, "Student Counsellor," five classes

every day, and three moderator jobs is not what is needed. What we owe to the student is a man who can talk to engineering students, appreciate their problems, and give time and consideration to those problems. He should be a man who can make himself known and sought out. I repeat, the counsellor may find it necessary to convince the engineering student that he is in need of direction in fields outside of those for which the pile of books under his arm is preparing him. But perhaps this sort of "salesmanship" is one fine way of trading with our talent of personal influence.

Preliminary training for the students in a pre-engineering course of two years duration, or even a previous degree, would be a big help; and is, indeed, the ideal. Doctor Killian said that the engineer must have a cultural reach beyond his profession. Mr. Wickenden stressed the necessity of "social understanding and a personal participation in cultural activities" for the professional engineer. These statements indicate a necessity of further liberal training—training in philosophy, sociology, economics and literature.

Such training may be included in the engineering program in the future, but it will not be in the immediate future, and we must work with the *status quo*. There are now some "humanistic-social studies, liberal arts, in the engineering program. To teach these subjects men with a basic philosophical—Christian philosophical—background are needed: Jesuits for some of the courses and high-calibre laymen for others.

Jesuit Contact Needed

At present an engineering student will have during the first two years of his course, perhaps two or three Jesuits out of a possible 15 professors. During the latter two or three years he will have none, or at best one. His chances of coming into any real contact with a Jesuit in any other way are, moreover,

very slight. For all the influence we have in a positive way on these students they might just as well be at a state university. And the engineering students in general, although not bitter, are not satisfied with such a situation. A state of affairs of this kind indicates the importance of Father General's insistence on preparing Ours to be outstanding in sciences, economics, and sociology. "Men look up to an historian, a mathematician, an astronomer who is their peer," he said. "Only he can enter at their door."

The next requirement is practical presentation of material. Of particular interest here are economics and sociology. These subjects can very well remain highly theoretical. They often become outlets for pet theories or aver- sions, viewpoints which may be far from the needs or experience of the class. We have now some excellent sociologists and economists, but these are in general men who are highly skilled in the theoretical knowledge of their field. Economics and sociology classes give excellent opportunity for presentation of Catholic principles of life and Catholic outlook on many current problems. They can help form good basic concepts of the peace and justice Pope Leo called for. But they must be applied to the work or the proposed work of the group of students being taught; and they should not be

presented merely as vague principles, easily forgotten or sidestepped.

Indirect Apostolate

All this will require trained men who may well have to sacrifice almost entirely the privilege of the administration of some of the sacraments, not only during their training, but also afterwards. "Scientific work, by which the foundations are laid for the immediate apostolate, the future rather than the present good of souls is provided for, and the assistance is given to men more eminent in learning and influence, is often far superior to other forms of apostolic labor," said Father Janssens, basing his reasoning on the well known principle of our Constitution.

The sacrifice Ours make and the care with which they provide for the training of young engineers will be the cause of a harvest of lay apostles. These laymen, carrying on the apostolate of like-to-like and influencing those who work under them by their Catholic lives and principles of action, will do a great deal of "ground work" among the laity. Others, then, will be enabled to build a larger, more permanent kingdom of Christ on earth.

Working in factories, visiting homes of workers or the poor are good works. But training laymen to see and remedy social evils themselves in a real, solid Christian spirit may be better.

Notice!

Beginning January 1, 1951, SOCIAL ORDER will be offered to the general public at \$4.00 a year. See details in "... just a few things."

We will welcome the names and addresses of possible subscribers.

Further additions to the list of un-segregated seminaries and religious institutes.

MORE VOCATION OPPORTUNITIES

Seminaries and Novitiates Open to Negroes

Raymond Bernard, S.J.

Xavier Hall, Pass Christian, Miss.

THE TWO INSTALMENTS of names of seminaries and novitiates which have no policy of segregation against Negro applicants, originally published in *SOCIAL ORDER*¹ and later reprinted in the *Interracial Review*,² received a special mention in the summary report of Catholic work among the Negroes of America issued last winter at Rome by Fides Documentary Service, an agency of the Society for the Propagation of the Faith.

The catalogue also inspired an article by Father Claude H. Heithaus, S.J., "Does Christ want this barrier?", which appeared in *America*. Vigorous comments made by Father Heithaus in this appeal for wider integration of Negroes with whites in religious and sacerdotal vocations were quoted by *Time*³ and received other publicity.

In the intervening months the names of a few other novitiates and seminaries have been added to the growing list of unsegregated religious institutes. The additions follow:

Priests

Regulars

Sons of the Sacred Heart, 8108 Beechmont Ave., Cincinnati 30, Ohio.

Redemptorist Fathers

St. Joseph's College, Kirkwood 22, Mo.

Mt. St. Clement's College, DeSoto, Mo.

Mt. St. Alphonsus, Esopus, N. Y.

Immaculate Conception House, Oconomowoc, Wisc.

Diocesan

University of Montreal, 2065 W. Sherbrooke St., Montreal, P. Q., Canada.

Laybrothers

Redemptorist Brothers' Novitiate, Box 209, Ephrata, Penn.

Sisterhoods

Medical Missionaries Motherhouse, 8400 Pine Road, Philadelphia 11, Penn.

Sisters of the Blessed Sacrament, Cornwells Heights P. O., Penn.

The full list may soon be published as a leaflet.

¹ "Jim-Crow Vocations?" *SOCIAL ORDER*, 2 (June, 1949) 241-244; and "Interracial Vocation Opportunities," *Ibid.*, 2 (December, 1949) 454-55.

² "Jim-Crow Vocations?" *Interracial Review*, 22 (June, 1949) 90-93; and "More Vocation Opportunities," *Ibid.*, 22 (November, 1949) 171.

³ *Op. cit.*, 82 (February 11, 1950) 546-47.

⁴ *Op. cit.*, 55 (February 20, 1950) 58-59.

SERMONS ON THE SOCIAL ORDER

John P. Delaney, S.J.

XVIII

The State

The State and Religion

Let us never lose sight of the one great plan of God we are studying in all these sermons—the true Christian social order in which He means His creatures to live together and work out their happiness in this world together.

Today we must study the state and *religion*—and in particular, our own American democracy and religion.

In our United States we have what is known as separation of Church and state. And thank God we have it so, as long as we and our fellow citizens are not all members of the one same Church. But that does not mean that we have a separation between our state and religion. From its very beginning, our democracy has been founded on a truly religious basis—that God exists, that God has created all men equal, that God has given to all men certain definite rights which no one can ever justly take from them, that God's Will, in this as in everything else, is the highest law of all living, that a nation's only reason for existence is to protect and foster these God-given rights of its citizens.

Our Constitution, the supreme law of our nation, still proclaims that these are the principles on which our nationhood rests! Leave all the external framework of our government, but take away these religious principles—you no longer have the *American* democracy you have known and loved. Take away these religious principles and you have a democracy that is doomed

—inevitably doomed to end up in a totalitarianism just as brutal as that we are fighting today.

This is the one point I want to bring home to you today—men can only choose between a state *with religion*, and totalitarianism! A state in which individual freedom is respected and revered *must* be a State where religion is revered. A nation which does not acknowledge that God is its Master will always make its citizens slaves. A nation which does not bow down to God will always set *itself* up as God. Get that clear, you who live in a nation where it is so important—for your happiness and your children's happiness—that you understand this truth clearly.

Rulers are human, after all. When we make them our rulers, we put into their hands an immense power and strength. If the commandments of God and the principles of religion don't control the way in which they use that power—then what *is* to control them? If they are not responsible to God, then to whom are they responsible? You might say: They are responsible to the people; the will of the people will control them. But you are blind if you say that! And the agonies of Germany and Russia and Italy and Spain will mock you.

I have lived in the totalitarian countries. I know. Russia, where the millions of good people have been starved and hounded and beaten by the tiny fraction of the population which forms the atheistic Communist

Party—but which possessed the nation's power! Catholic Spain, which is still in a state of bloody exhaustion and chaos because it thought the tiny minority of Godless Communists which it put into power would be responsible to the will of the people! Italy and Germany—where the people were so sound—they have learned how responsible to the will of the people an apostate and an atheist was, when they and their parties which were only a tiny fraction of the people had seized control of a country's power.

Let me tell you a story. In 1938, just after Munich, I was on a boat in Germany, going up the Rhine. A German, seeing my Roman collar, started to pour out his heart to me. He told me that his little seven-year old daughter had come home from school a few days before and asked: "Daddy, you and Mother tell me that Jesus loves me, and I must love Him. And the teacher in school tells me that Jesus is bad, and a Jew, and I shouldn't love Him. I don't understand."

And that Father went on: "My hands are tied. If we tell our little girl that what they teach her is wrong, I would be in the concentration camp in Dachau tomorrow—that has already happened with some of our neighbors. And then my little child would be completely at their mercy! All I could tell her was: 'Little child, you know your Mother and your Daddy love you, and you must trust them.' But it is terrible. How can we bring up our daughter right, with such a thing? They are stealing our children from us."

Not just the Catholics, but all the *Christians* of Germany—99% of the people—would have stopped that Nazi paganism if they could. But if a government is not responsible to God, it will not be responsible even to the will of 99% of the people and with the power that it has, that makes its people slaves.

If you deny that and insist that the people will have their way, then all the

blood and tears and agony of Europe's millions and Asia's millions cries out that you are blind, that you are following their footsteps to the same terrible fate. A nation without religion is a nation where freedom is doomed. If a nation doesn't worship God, then, that nation will make *itself* God — and man-made gods, whether they be Fuehrers or blocks of stone, are always tyrannical gods and bloody gods.

But, don't forget: — while we are fighting to protect that American democracy — that nation which in so many ways meets the requirements of God's plan — we must guard it too from the enemies who would destroy it from within. And there *are* such enemies!

You will find them in many of our universities, teaching atheism, and in many cases being paid by your taxes. You will find them in the many brilliant but utterly unprincipled lawyers, who sometimes teach in law schools and sometimes even sit on our benches as judges, who are doing their utmost to take every idea of God and religion out of the principles of law by which we are governed. One such lawyer even got so high as to sit as Chief Justice in the United States Supreme Court not so long ago. You will find these enemies in the business men who have tainted our commercial life, by and large, with the principle that anything is right if you can just "get away with it."

If we allow this to go on, what will the outcome be? We too would become a nation without religion, and like every other nation which so defies God's plan we too would quickly collapse into totalitarianism, we too would lose the freedom we cherish so. A nation which loses God loses that treasure of freedom which only God can give and only a nation which is loyal to God can preserve.

Dedicate yourselves to the only thing which can *stop* that process of irreligious thought and action which

threatens our American democracy just as truly as totalitarianism across the ocean does. Dedicate yourself to a renewal of your sense of responsibility, responsibility to God and the law of God both in your private and public life;

responsibility to your own rights

and your own dignity as the sons of God and brothers of Jesus Christ;

responsibility to your fellowmen as your brothers under God;

responsibility to the duty which you have as citizens—the duty to keep your nation what it has been from the beginning, a nation with religion.

XIX

“Render unto Caesar the Things That are Caesar’s.”

The Citizen and the State Approach:

In His Encyclical establishing the Feast of Christ the King, Pius XI has a little sentence that is really startling. So great is the dignity of the human person, he says, “that it would be unworthy of any human being, redeemed by the precious Blood of Christ, to pay obedience to any other man.”

He is not advocating anarchy, merely bringing men back to the fundamental notion that the obedience of citizens to lawful authority is not obedience to any man, not obedience to a majority, not obedience to the “voice of the people” but obedience to God, speaking through properly constituted authority. From this simple principle could be written a whole treatise on the rights and duties of States and the rights and duties of individuals.

The State:

Rather than a treatise, perhaps we can draw the ideal of a *Christian Democracy* from a few scenes in the life of a Pope. In spite of the fact that the rule of the Church is authoritarian, it exemplifies well all the notions that we would like to find in a Democracy.

1. *The Pope is chosen from the people—*

The father of Pius X was a painter, his mother took in the neighbor’s washing. Towards the end of his life, he said: “I was born poor. I lived poor. I wish to

die poor.”

The father of Pius XI was a foreman in a very small silk factory. Pius XII comes from the family of a Roman lawyer.

Woodrow Wilson once remarked that the strength and nobility of the hierarchy of the Church must be explained by the fact that the Church has never established a noble line, but is continually seeking her priests and Bishops and Cardinals and Popes. It may or may not be true that every American boy can aspire to the presidency. It is certainly true that any Catholic boy can aspire to the priesthood; and, if man would dare to aspire, even to the Papacy.

Actually in the early Church, Bishops and Popes were elected in general assemblies.

Even today, the electors of the Pope assemble from every part of the world—and it is the only election in the world where the voters must swear a solemn oath that they are voting for him whom before God they consider the best fitted for the office.

2. *The Pope speaks in the name of God—*

The Pope speaks for His people.

All real authority speaks in the name of God, and we obey all real authority because we see in it the will of God. “Be obedient to your temporal rulers,” said St. Paul, “serving as to God and not to man. . . .”

But even non-Catholics and the world at large listen to the voice of the Holy Father—

the prominence given to all Papal pronouncements;

the importance of the Vatican Radio; the position of moral power that is the Pope's, etc., etc.

Why? Because all the world knows that the Pope really speaks for his many millions of Catholics.

3. *The Pope serves the people*

He signs himself—*Servus Servorum Dei*

A fine symbol of this service is the ceremony of the washing of feet on Holy Thursday.

Every one of the last three Popes has died, *offering his life to God* for the peace of his people.

Many fine instances of the Popes' service of the people can be found in the last two wars—

permission for afternoon Mass
relaxing of the Eucharistic fast
relaxing of the Lenten fast

the papal services in the exchange of prisoners of war, etc., etc.

From a consideration of these elements, we can reach an understanding of the fundamental duties of citizens.

1. *A sense of civic responsibility—*

The duty of voting

The duty of voting, according to one's conscience, for those men best qualified for office.

The duty of keeping well-informed on the main issues of the day

The duty of unselfish voting, seeking the good of the community, the city, the state, the country as a whole rather than our own personal profit.

The duty of supervision. The Holy Spirit will correct some of the mistakes of Vatican electors.

The Holy Spirit will see to it that the laws of the Church are in accord with the laws of God; but in the State, the citizens, for the good of the State must avoid mistakes, correct them when made, insist on high ideals, and faithful service on the part of elected officials, abominate graft, special privilege, etc., see to it that the laws of the State are in accord with the laws of God.

2. *A sense of civic obedience—as to God and not man.* Obedience is unpopular today. Unfashionable to teach an exact obedience—too much talk of democracy and popular rule can dim the sense of obedience, yet obedience is essential if Democracy is to continue.

3. *A sense of social cooperation—A peaceful State cannot be made up of individuals struggling only for their own good. Nor of the different factions, Farm, Labor, Industry, seeking only their own good even at the expense of others.*

There must be cooperation for the common good.

Cooperation means at least a willingness to see that the problems of others are also our problems.

Cooperation means the conviction that our problems can be solved if we wait to solve them.

Cooperation means the willingness to sacrifice at times our personal or group interests for the greater good of all.

Cooperation ultimately is based on our respect for the dignity of all human beings.

on our understanding of the oneness of all human beings.

On these two elements the State is founded.

{ TRENDS }

Employment for Handicapped

No precise figures are available on the number of physically handicapped workers in the American labor force. Government estimates place the figure at about 7,000,000.

Of these about one million are ordinarily not employed. It is the function of the Office of Vocational Rehabilitation of the Federal Security Agency to equip handicapped workers for new jobs by careful training.

Each year this Office returns in the neighborhood of 50,000 workers to remunerative occupation after completing a thorough program of education with them. Thousands of others who receive some impairment as a result of industrial accidents return to their former jobs or to others for which they are better fitted without special training.

But as long as the annual non-military toll of workers remains as high as the present average of about 250,000, vocational rehabilitation will lag, and the number of unemployed handicapped persons will lag. Constant effort must be made to reduce the number of those injured in industrial accidents, but at the same time greater efforts must be made to find remunerative occupation for the large number of injured, but employable members of our American labor force.

The first week of October—this year, October 1 to 7—has been set aside as National Employ the Physically Handicapped Week to call to the attention of all Americans the job needs and the abilities of handicapped workers.

Pope Cites Other Problems

In the now-celebrated address delivered on June 3, 1950, to the delegates to the Catholic International Congresses for Social Study and Social Action (see "... just a few things," September, 1950, p. 289), Pius XII points to several other serious social problems, in addition to the question of co-management.

He states that preoccupation with this large problem must not be permitted to "make one lose sight of the problem of major importance and major urgency which broods like a nightmare, especially over the old industrial countries, that is, the imminent and permanent menace of unemployment, the problem of the reintegration and maintenance of normal productive enterprise, of that productivity which is intimately linked, by its origin as well as in its purpose, to the dignity and well-being of the family viewed as a moral, juridical and economic unit."

Wages and Cost-of-Living

If the war crisis should continue or increase, it is likely that all U. S. workers will experience the advantages—and the disadvantages—of wage escalator clauses, i.e., agreements that determine changes in pay rates by rise or fall of the cost-of-living index.

Even if wage controls come, such automatic changes will probably be permitted not only because a large number of contracts already include such provisions (and their elimination would cause trouble), but because they make a simple formula for inevitable revisions. It is even possible that the annual improvement factor (based on increased productivity) would be allowed to continue.

Top Tennis Unsegregated

When Althea Gibson reached the finals in the U.S.L.T.A. indoor women's championships late in March of this year, she became the first Negro to attain national prominence in the sport. Although she had won the Negro national championship three years running, she was virtually unknown in white circles.

Speculation immediately began about the possibility of Miss Gibson entering in the outdoor play at Forest Hills. The prospect seemed unlikely, because invitation to play in the championship rounds is based upon

outstanding achievement in earlier tournaments—all of which are run on an invitation basis.

At that point Alice Marble entered the discussion with a forthright editorial in *American Lawn Tennis*, calling for abolition of the color line in the sport.

Late in August Althea Gibson played in the Forest Hills championships and lost to Wimbledon champion Louise Brough, after having an imminent victory interrupted by rain. But in this case victory or loss is far less significant than the important social step taken by Miss Gibson, Miss Marble and the U. S. L. T. A.

As the *St. Louis Post-Dispatch* remarked editorially on the event, "No one will ever know how close Miss Gibson came to upsetting the tennis world, but that she upset some prejudices, we have no doubt."

No F. E. P. C. Bill This Year

In the midst of all the work involved in emergency legislation necessitated by the Korean emergency, it seemed unlikely that a federal Fair Employment Practices Act would pass the Congress this session.

The question seems to have been settled finally when a resolution to limit debate on the measure (a step needed to prevent lengthy filibustering) failed by nine votes of the necessary two-thirds required to impose limitation.

State F. E. P. C. Legislation

During the course of 1949 further progress was made in legislation against employment discrimination (see *Trends*, April, 1950, pp. 179-80).

Three states enacted legislation prohibiting discrimination of any kind by private individuals or state offices (with certain exceptions: employers with fewer than three or four employes, religious and some other non-profit institutions, domestic employment). Commissions were appointed to police the law in these states, with power to investigate, to hold hearings and to issue court-enforceable cease-and-desist orders. One law forbids attempts to elicit information pertaining to race, color, religion or ancestry. These states are New Mexico, Oregon, Rhode Island and Washington.

The state of California has passed a law prohibiting questions concerning race or

religion on forms used in connection with employment by the state. Another law removes citizen requirements from conditions required for admission as an interned or resident physician in county hospitals.

Kansas and Nebraska have passed laws declaring public policy opposed to any kind of discrimination in employment and have appointed temporary commissions to investigate conditions. These commissions are to report to their legislatures in October, 1950, and January, 1951, respectively.

New Jersey, which had passed a FEPC law earlier has now combined it with a law protecting civil rights. Both are now administered by a single Commission divided into two sections.

End Communist Regime in C. I. O.

All of the large areas of Communist control within the C. I. O. have been effectively wiped out. On August 27 the C. I. O. executive board voted expulsion of the last two unions which have been under Marxist domination for years.

The purge began at the national convention of the Federation in November, 1949, when two unions, the United Electrical Workers and the United Farm Equipment Workers, were expelled. The Farm Equipment group had been ordered by earlier board action to merge with the Auto Workers. When the union refused to merge, its charter was revoked. The UE lost its charter explicitly because of Communist domination, and a new charter was issued to the IUE.

At the same convention three committees were appointed to hold trial over the remaining 10 questionable organizations and their nominees to the C. I. O. executive board. In the intervening months these trials have been held, recommendations have been made to the executive, and all but one of the unions have been expelled.

Action was taken against the Mine, Mill and Smelter Workers on February 15, 1950. On March 1, 1950, three unions, the Food and Tobacco Workers, United Office and Professional Workers and United Public Workers, lost their charters. Action was taken against the American Communications Association and the Fur and Leather Workers on June 15, 1950.

Final action on the remaining three unions is not clear. It was announced

that on August 29, 1950, the International Longshoremen and the Marine Cooks and Stewards Union were expelled. Included in the original list of accused groups was the Fishermen and Allied Workers Union, which merged with the Longshoremen on May 25, 1950. It may be safe to assume that this latter organization was expelled at the same time.

Thus, of the original 15 C. I. O. unions charged in 1946 with Communist subversion, 12 have been dropped from the organization. Two of the remaining three, the Transport Workers Union and the National Maritime Union, purged themselves earlier; the United Furniture Workers was cleared of charges in the course of the present year.



Negroes in New York Housing Projects

After seven years of controversy the position of the Metropolitan Life Insurance Company in excluding Negroes from its handsome new housing project, Stuyvesant Town, has been ended.

The Company announced recently that some apartments in the 8,759-unit project have been leased to qualified Negro families. While insisting that no change in policy is involved (since it retains the right to choose its tenants), Metropolitan has revised a practice in effect since 1943.

At about the same time the first Negro family moved into the Long Island development, Ronek Park, built expressly to be opened to all "for purchase regardless of race, creed or color." The owners of the development, Thomas, Michael and Frank Romano have announced that the 1,000 five-room homes offered for \$6,990 will house mainly Negro families.



Consumer Income, 1949

During the "mild recession" of 1949, consumer income for the entire country declined from the 1948 level according to both Department of Commerce and Federal Reserve System reports.

As a result the median income (i.e., income of the middlemost spending unit) fell from \$2,840 in 1948 to \$2,700 in 1949. The number of spending units with incomes of less than \$2,000 in 1949 rose from 30 per cent of all units in 1948 to 33 per cent

of all units in 1949. There were roughly 17 million such units in the latter year, an increase of 2 million over 1948. The number of spending units with more than \$5,000 income in 1949 continued the upward trend of the past several years.

It is further significant that the number of low-income spending units with two or more income receivers increased in 1949. In other words it required more workers in 1949 to earn even low incomes than was required in 1948. The changes in the per cent of spending units was as follows: Units with less than \$1,000 annual income in 1949—a decrease from 15 per cent in 1948 to 13 per cent in 1949; units with \$1,000 to \$1,999—a rise from 15 to 17 per cent; units with \$2,000 to \$2,999—a rise from 17 to 19 per cent.

The Federal Reserve report states: "Declines in income among unskilled and also skilled and semi-skilled wage earners were due, in about two-thirds of the cases, to less steady employment or to less overtime. Cuts in wage rates were also mentioned by a few members of these two occupational groups. The necessity of taking another job at lower pay was mentioned frequently as a cause of reduced income by unskilled workers. . . ."



N. C. R. L. Conference

The National Catholic Rural Life Conference has announced that its annual meeting this year will be held at Belleville, Ill., October 13 to 18. Special topics have been selected for consideration on each day of the meeting. The first topic will be Church and State. The next three days will be devoted to the Family, the Leader and Youth, respectively.



Family Allowances for Servicemen

Family Allowances (known during World War II as Dependency Benefits) are being revived for American servicemen at the present time. Details have not yet been worked out (August 26), but amounts granted for support of dependents will be considerably less than under former provisions.

During World War II the wife of an enlisted man received \$50, of which the soldier contributed \$22, the government the remainder. A first child received \$30; each

subsequent child, \$20. Thus a soldier with a wife and four children would be allotted a total of \$140 (his contribution of \$22, included).

Maximum benefits under presently contemplated provisions would be \$85 for a wife, \$25 for the first child and \$15 for all subsequent children. Thus, under the present plan, a soldier with a wife and four (or any number of children above one) would be allotted a maximum of \$125 (his contemplated contribution of \$40, included).

The proposed plan puts an obvious and heavy premium on childlessness and heavily penalizes military personnel with large families. The defense of this project offered by Senator Tydings is that it is the intention of Congress to defer men with large families "to the extent that it is feasible."

The sufferings of dependents in cases where deferment is not "feasible" will probably be charged up to the misfortunes of war.

Farm Labor Declines

Aside from the years 1946 and 1947, there has been a long, steady decline in the number of persons engaged in agricultural employment. The present year, 1950, continues that trend. In July, 1950, 549,000 fewer persons were engaged in agriculture than in the comparative period of 1949. There was a decline of 331,000 in the number of farm-family workers and of 218,000 in the number of hired laborers.

While part of the decrease this year is due to bad weather during the survey-week, there is evidence that it was partly due to the long-term decline.

New Family Judge

Because divorces have increased alarmingly (almost 400 per cent from 1940 to 1946), the Netherlands Catholic Center for Political Formation has recently issued a report giving approval to a new divorce law soon to be introduced in the Netherlands Parliament. The bill was drafted some two years ago and has been under consideration by private and religious groups, as well as parliamentary leaders since.

Primary object of the bill is to reduce hasty action in seeking divorces and to effect reconciliation between those who do take the step. To this end special courts will be set up, presided over by a "family judge," whose first objective is reconciliation. He will be specially qualified for the work and will be given leisure to deal with parties at whatever length may be needed.

His first action will be to decide about the admissibility of the plaintiff's petition for divorce. This petition will be far more detailed than in former actions and must contain written proof of allegations. At hearings he will have the power to call witnesses and to enlist the aid of private organizations, of clergy, social workers and marriage counselling bureaus.

Marriage Preparation

In a lecture at the summer school of the Catholic Social Guild, Fr. Henry Waterhouse, S.J., rector of St. Francis Xavier's, Liverpool, recommended a full year of preparation for marriage.

Quoting the statement of Pius XII, "whereas no one would dream of suddenly becoming a mechanic or an engineer, a doctor or a lawyer, without any apprenticeship or preparation, yet every day there are numbers of young men and women who marry without giving an instant's thought to preparing themselves," Father Waterhouse urged careful and lengthy indoctrination of couples preparing for marriage.

He insisted that such preparation could not be given adequately in schools, when children are still remote from marriage. The work must be done by "getting hold of couples just engaged or newly married and preparing them for their future life."

Nor are lecturers enough. The course at Liverpool which Father Waterhouse has instituted comprises a half hour's meditation on a subject presented by the director, a lecture of about an hour (with questions), then a period of discussion on some subject about which the group has informed itself. Later there is opportunity for consultation in private.

{ BOOKS }

THE NEW DEAL COLLECTIVE BARGAINING POLICY. — By Irving Bernstein. University of California Press, Berkeley and Los Angeles, 1950. 178 pp. \$3.00.

This monograph is an historical account of the events leading up to the passage of the National Labor Relations Act, particularly the years from 1933 to 1935. Succinct and dispassionate in his treatment of a rather emotional topic, Mr. Bernstein's chronological approach effectively removes many misconceptions revolving around the Wagner Act.

The National Labor Relations Act evolved out of past legislative experiments including the National War Labor Board; the Transportation Act of 1920; the Railway Labor Act of 1926; the Norris-LaGuardia Act of 1932; the labor provisions of the (railway) Bankruptcy Act of 1933; Section 7a of the National Industrial Recovery Act; Public Resolution No. 44; the 1934 amendments to the Railway Labor Act. In effect the Wagner Act made total and effectual what proved partial or ineffectual in previous legal recognition of the workers' natural right to self-organization.

At best the administration adopted a neutral attitude towards Senator Wagner's indefatigable sponsorship of the act that so justly bears his name. It wasn't until the Supreme Court declared the NRA unconstitutional in the Schechter case that the President declared himself publicly in favor of the bill.

The AFL recognized that in accepting the majority representative principle and determination of the appropriate unit by the NLRB, the AFL was courting the danger of a dual labor movement. Senator Wagner himself and his able assistants never considered the act the final legislative word on the subject of labor management relations.

Mr. Bernstein's careful portrait of the economic and political climate and his analysis of the weakness of the labor movement in the depression period are well done. Perhaps his greatest contribution is his summation and evaluation of the argu-

ments both from the proponents and opponents (including the Communist Party) of the Wagner Act. If the preponderance of evidence and logic had not been in Senator Wagner's favor, the Wagner Act could never have been passed in the face of the bitter opposition of industry and press.

One slight defect is the unnecessary citation of such leftist sources as Louis Adamic, Leo Huberman and I. F. Stone. The bibliography otherwise is adequate and representative in both primary and secondary sources.

JOHN M. CORRIDAN, S.J.

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PERSONNEL POLICIES AND UNIONISM: The Human Factors in Industry. — By Henry S. Gilbertson. Ginn and Company, Boston, 1950, xii, 463 pp. \$4.50.

The review of this book is based on the assumption that it is intended for use primarily as a text in college courses on personnel management rather than by executives. Certainly a text which gives due consideration to the impact of unionism on personnel management is badly needed. This was the consensus of the participants in the First Conference on the Teaching of Labor Economics, held in Washington, D. C., September 3-9, 1947. The need still exists, despite the fact that since that date revisions of then existing texts as well as new books were published.

The title of the book under review seemed promising, and this favorable expectation was even heightened by the author's prefatory statement of his objective. However, this reviewer must with regret express his disappointment. This does not mean that the study of this book is entirely unprofitable. The mature executive engaged in personnel management may gain by some thought-provoking discussions of moot problems. Also students in universities and colleges may advantageously read this book in conjunction with one of the all too many texts on personnel management which disregard the existence and influence of unionism. However, for reasons which will be set forth presently

the book under review fails to accomplish its avowed aim and cannot be recommended as a basic text.

The author attempts to present a balanced view of the conflict between the workers' human interests and the financial interests of the employers (p. 30). He wants to reconcile management's and the employees' aims and desires (p. iii) mainly by accepting unionism as an established force to be dealt with constructively and cooperatively (p. iii). There is an analogy between the function of unions and those of a minority party in a bipartisan political system: "That function is one of necessary restraint" (p. 29). This reviewer, however, has serious misgivings regarding the author's ability to adjudicate fairly and competently the rights and duties of labor and management. This apprehension is due mainly to the author's interpretation of the Wagner Act, his attitude towards the post-war strikes, his appraisal of the Taft-Hartley Act, and his discussion of the wage-profit relationship (chs. 26 and 27). Strange is also the author's sceptical attitude towards fair employment practice legislation (pp. 113, 115) and towards compensation for occupational diseases (p. 193).

Before turning to more specific criticism it ought to be stated in fairness that the author sets himself reasonable limits by omitting detailed consideration of topics which are more properly the subject of texts on labor economics or labor history (p. 268). One may also approve of the author's decision to place less emphasis on techniques (p. iii) and, instead, to stress the psychological approach. Nonetheless, some of the more important techniques not only deserve but require a more detailed treatment in any text on personnel policies and management. The book under review contains nothing or little on manning tables and the labor budget, morale (or attitude) surveys, special groups of workers (women, old workers, veterans, handicapped workers, minority groups), personnel audit, suggestion systems, house organs, time and motion study, industrial pensions and personnel records; it is also badly lacking in sample forms. Various additional important subjects would profit from a more thorough treatment, for example, absenteeism, labor turnover, job analysis, employment interview and seniority (discussed mainly in connection with promotion). The very

cursory references to the Fair Labor Standards Act fail to acknowledge the important part played by the government in setting the framework within which policies on wages and hours may be developed.

On the other hand, various other topics are given more than usual consideration. Among these is the constant attention given to the influence exerted by unionism and collective bargaining; pertinent examples will be found in the treatment of grievances and of the shop steward and his functions. The place given to industrial psychology is another asset of the book although strangely enough, the Hawthorne experiments are repeatedly referred to but not described or evaluated *in toto*. Likewise the psychological aspect of the burning problem of managerial prerogatives is hardly touched. More space than usual is given also to the status and function of the foreman, to fatigue, and to accident proneness and prevention (though union-management cooperation in this field is not mentioned at all).

Unfortunately, there are quite a few inaccuracies and errors. It seems rather odd to make Frederick W. Taylor the spokesman for "Human Personality vs. Mechanisms" (pp. 7f). With reference to the Elizabethan Statute of Apprentices the statement is made (p. 18):

Thus, some four centuries ago, we find the state working for the betterment of the common man, or at least the upper stratum of that category.

"The Church" is mentioned (p. 29) as having "usually . . . been friendly to democratic change, sometimes too impetuously and emotionally so." On the same page there is a hint at a self-regulatory power reminiscent of the "invisible hand." The overtime exemption of the Fair Labor Standards Act in case of guaranteed employment is stated as depending on whether "there is in effect a collective bargaining agreement, *approved by the Labor Relations Board*" (p. 168, emphasis supplied). There are factual errors in the description of National War Labor Board policy on union security (pp. 273f). The theories which the author advances on wage-profit relationship (p. 328) and union-nonunion wage differentials (p. 329) are not only unsubstantiated but unsupportable. In the discussion of the Taft-Hartley Act it is said (p. 358) that sec. 8-b "may leave a loophole by which the closed shop may be

maintained or established."

A shortcoming of relatively minor importance is the use of obsolete sources for, e.g., the discussion of profit-sharing, industrial injuries, optimum hours, and union agreement coverage.

RUDOLPH F. C. HERNRIED
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HOW TO PLAN PENSIONS. — By Carroll Boyce. McGraw-Hill Book Company, Inc., New York, 1950, 479 pp. \$5.00.

HANDBOOK FOR PENSION PLANNING.—By The Bureau of National Affairs, Inc., Washington, D. C., 1949, 363 pp. \$5.00

Pensions and the multitude of complex problems to which they give rise can no longer be simply referred by policymakers to unions and corporations to accountants, actuaries and tax experts. The policymakers themselves must have a firm grasp of the choices which are possible and their implications.

What will the pension cost? Should there be a mandatory age of retirement? Should the pension be completely funded? What conditions are necessary for tax exemption? How shall the fund be administered? These are but a few of the countless questions which will arise and upon which policies must be made. The policymakers need to understand the significance of the choices they adopt.

Precisely to meet the need of the executive who is a layman in the fields of accounting and taxation, these two books have been written. As will be noted from the brief review of chapter headings and table of contents, they cover much the same ground.

How To Plan Pensions has 22 chapters divided into five major parts: The Pension Problem; The Planning Problem; The Human Problem; The Impact of Pensions; and What's Ahead For Pensions. *Handbook for Pension Planning* has nine chapters which discuss the background, designing, financing of pensions; their tax and legal aspects; amending or terminating a plan; how benefits are taxed to employees; and the problems in bargaining about and selling the plan to employees. Both these books contain valuable appendices, in which the texts of various plans are set forth as well as the forms and tables to be used in drawing up a pension plan.

Both are useful not only for the executive for whom they were written but as supplementary reading for classes in economics and labor relations where the recent widespread drive for pensions through the collective bargaining process is a matter for discussion.

In this reviewer's opinion, the two books are so similar that it is difficult to distinguish between them. The make-up and continuity of *How To Plan Pensions*, however, seems to have more appeal. As to subject-matter, both do a completely adequate job.

LEO C. BROWN, S.J.
I.S.O.

THE RAMPARTS WE GUARD.—By R. M. MacIver. The Macmillan Co., New York, 1950, 152 pp. \$3.00.

Professor MacIver's conviction that "democracy requires the enlightened partnership of citizens" compels him to take up this stirring defense of the ramparts of democracy by clarifying the fundamental notions of our form of government. Distinguishing "democracy" from such loose and "ill-considered" language as the "democratic way of life," MacIver says that "democracy is a *political* system that makes its leaders, its statesmen, its experts, responsible, directly or indirectly, for the way in which they conduct its business." Equality in democracy does not mean that all are trimmed down to equal stature in skill or intelligence or position or power of influence or authority. It means rather that all "are equal before the law, . . . equal as citizens, equal as voting units, equally free to speak their minds and to organize in the pursuit of their interests."

Democracy, today, is imperiled by group anarchy and personal anomy. Overemphasizing group interests weakens public welfare, the sense of a common interest, and an abiding sense of the community. Personal anomy, on the other hand, "is the breakdown of the individual's sense of attachment to society, to all society." The anomic person is characterized by the "total rejection of indoctrinated values," spiritual sterility, and a philosophy of denial. MacIver points out other enemies of democracy and indicates how the ramparts of democracy should be fortified against their attack.

This enlightening and inspiring book is

weakest when it attempts to present a philosophical foundation for democracy. A modern people, the author insists, needs solidarity; solidarity demands a faith — a faith in what? "There is only one faith that can sustain the unity of a people, . . . and that is the faith in democracy." "The matrix of religion is the solidarity of the folk," and the conception of the fatherhood of God is consequent upon the vision of the brotherhood of man. This Rousseauvian notion that one becomes a man by being a citizen leads to the conclusion that civil society provides everything morally estimable or even genuinely rational in human life. It is a reiteration of Edmund Burke's idea that "art is man's nature."

In spite of these shortcomings Professor MacIver's book is a stirring interpretation of democracy that deserves to be read and pondered by all who enjoy the privileges of democratic government.

VIRGIL C. BLUM, S.J.
St. Louis University

THE PHILOSOPHY OF THORSTEIN VEBLEN.—By Stanley Matthew Dargert. King's Crown Press, Columbia University, New York, 1950, viii, 134 pp. \$2.25.

Thorstein Veblen is no less a controversial figure today than he was in his own life-time. There is no commonly accepted interpretation of his doctrine, and the author of this little volume offers his study of Veblen in the hope that it may contribute toward a better understanding of the subject. He believes that Veblen's economic theories can be more intelligently interpreted only against his philosophy as a background. And so, he attempts to demonstrate how that philosophy conditioned his economic thought.

The author breaks down Veblen's philosophical doctrine into several divisions, viz., methodology, theory of human knowledge, and view of human nature and human welfare. The book is divided accordingly.

Readers of Veblen are only too acutely aware of the confusion and jumble of his thought, which try their patience and frustrate their intelligence. The cause of this characteristic of Veblen's writing is to be found in the undigested *omnium-gatherum* of philosophical and pseudo-philosophical doctrines that constitute the ingredients of his own philosophy. He drew upon the

doctrines of Immanuel Kant, Herbert Spencer, Noah Porter, Jacques Louis Charles Peirce, William James, Josiah Dewey, William Hamilton, Thomas Reid and many others. All are represented in Veblen's theories. In view of such genesis, it is not at all surprising that Veblen's philosophical thought and his economic theories, which were influenced by it, are an impossible tangle.

In the opinion of this reviewer, the author does not succeed in clarifying matters very significantly. Veblen's philosophy remains hidden in its own murkiness, though the author's commendable efforts notwithstanding, and the relationship between Veblen's philosophy and economics is not brought into sharp relief. But perhaps it is unfair to expect anyone to uncover clear-cut form in a thing so amorphous as Veblen's thought.

CORNELIUS A. ELLER, S.J.
ISS

OUT OF MY LATER YEARS. — By Albert Einstein. Philosophical Library, New York, 1950, 282 pp. \$4.75.

Professor Einstein's latest book is a remarkably revealing study of a great scientist's philosophical, political and social problems. *Out of My Later Years* covers the period 1934-1950, thereby bringing up-to-date the opinions and conclusions which the great physicist expressed in his earlier work, *The World as I See It* (1934).

This is a sad, one might almost say, despondent book. In his very candid comments on contemporary civilization, Einstein reveals himself as a conspicuous example of what Rosalind Murray aptly named "the good pagan's failure." Einstein repeatedly expresses his fears that the barbarian will destroy all that is worth while in the modern world. At the same time he confesses that he has no rational answer to anybody who might approve "the extirpation of the human race from the earth."

While he laments the spread of moral decay and the decline of religious enthusiasm in the world today, he cannot find any intellectual satisfaction in the idea of personal God. In his opinion, the only religion that can save mankind must be "supra-personal." Its goal of individual and national unselfishness is to be achieved by democratic education. Einstein looks for

mortality other than in the memory of cultured men.

In the fields of economics and politics, Einstein favors socialism, holding that the capitalist system cannot resolve its inner contradictions. His ideal is a completely planned economy which is, at the same time, politically free. Which only goes to show how an excellent physicist can be a very poor social scientist.

In general, Einstein puts most of the blame for the uncertain condition of modern life upon the United States and its capitalistic ambitions rather than upon the Soviet Union. On the other hand, he admits that Russia may be holding up the realization of world government, upon which he rests all his hopes for the survival of the best in contemporary civilization. Einstein does not advocate giving the secret of the atom bomb to the Soviet Union, but only to a world government in which the United States, Great Britain and Russia will cooperate.

This is the kind of book which Catholic teachers of philosophy, religion and social sciences cannot afford to miss. Its author's long-considered conclusions justify our condemnation of the good pagan's earth-bound works.

WILLIAM A. NOLAN
I.S.O.

DEMOCRACY DEMANDS IT. — By William Van Til, John J. DeBoer, R. Will Burnett, and Kathleen Coyle Ogden. Harper & Brothers, New York, 1950, vii, 117 pp. \$1.50.

This is the sixth in a series dealing with problems of race and culture in American education. Intended as a manual for high school teachers and administrators, it is designed to be a source of information which can be helpful in dealing with attitudes of intolerance among school children. Approaches to the problem, units of study, tests to teachers and some concrete learning experiences are given as useful toward breaking down prejudices and removing discriminatory practices within and without school.

Democracy Demands It is also a source of aid in that it contains lists of books, pamphlets, magazines and movies which are culled to aid toward the achievement of the purposes of Intercultural Education.

There is also a list of all the organizations which are most willing to supply any needed information.

If you don't know what Intercultural Education is about, or what those people who are interested in it are trying to do, the present volume will answer your questions. You will find that the goals established for this type of education are quite worthwhile. You may not, however, agree with all the means which are taken.

The question of ultimate values continually arises. The writers in the Intercultural Education Series never get beyond Democracy and our American Way of life. From this you can gather that there is no positive role for religion. Religion enters in only as one of those elements in our society against which there should be no discrimination.

VINCENT J. MCGRAIL, S.J.
Woodstock College

THE THIRD FORCE IN CANADA:

The Cooperative Commonwealth Federation, 1932-1948.—By Dean E. McHenry. University of California Press, Berkeley and Los Angeles, 1950, 350 pp. \$3.50.

Dean McHenry is an associate professor of political science in the University of California, whose study of Canada's CCF has been eight years in the making. He has written an objective history of the movement, and confined his personal opinions to a few remarks on the subject of the impact of the CCF on Canadian politics.

The growth of the party out of its seemingly opposed elements of Farm and Labor is traced clearly and deftly; party organization on the National and Provincial level emphasizes the control exercised by the rank and file members over the "leaders"; a review of party successes in Provincial and Federal elections since 1932, and especially of the CCF government in Saskatchewan since 1944, indicates present strength and affords the basis for some very interesting conjectures. But what interests most is the discussion of Party Policy. CCF policy was enunciated in the Regina Manifesto of 1933, and has remained substantially unchanged: it calls for extended economic planning, socialization of industry through cooperatives, and a liberal social legislation to assure economic security for all Canadians.

In view of present discussions, the seven-

teen year old Manifesto has a very up-to-date ring when it demands "a National Labor Code to secure for the worker... effective participation in the management of his industry or profession." (p. 277) And for the Jesuit who has just read Rev. Fr. General's last Letter, the education aims of the CCF are even more important. Answering the charge that the Saskatchewan government has been trying to teach socialism through its educational reforms, Professor McHenry says: "What the CCF has argued for is not a chance to indoctrinate anyone in a particular philosophy, but to open the minds of youth to the total picture of society..." (p. 280) We could do much worse than to develop the same spirit in many of our own schools.

GERALD SHERIDAN, S.J.
L'Immaculee Conception

POLITICS, TRIALS AND ERRORS. —

By Rt. Hon. Lord Hankey. Henry Regnery, Chicago, 1950. 150 pp. \$2.50.

The highest recommendation for this book lies in the competence of its author. Secretary of the Peace Conference of Versailles and for 20 years Secretary to all British Cabinets, Lord Hankey severely criticizes our demands for unconditional surrender in the last war and our conduct of the War Crimes trials.

Unconditional surrender is condemned because it strengthened the resistance of the enemy, and by prolonging the war, effected the replacement of German tyranny by Russian despotism.

The Nuremberg trials were unjust. The defendants were deprived of their only defence when all "evidence of provocation" which "induced the Germans to accept Hitler and his gang as masters of their fate" was excluded as irrelevant. Being very British, Hankey enumerates only such extenuating circumstances as the occupation of the Ruhr, the use of black troops in the Rhineland. Moreover, out of deference to "Soviet susceptibilities" no definition of "aggression" could be arrived at; consequently, the conclusions of the judges were not only unjust; they were arbitrary.

Although Lord Hankey highly commends the decision of the United States to provide defense counsel for the Tokyo defendants, he severely criticizes the judges for their arbitrary appraisal of the evidence.

This noted Secretary of the British Cabinets takes for granted that the conduct of the Allies before and during the war should not be subjected to a judicial scrutiny. His conclusion that there should be no war crimes' trials at all, though logical, is a dubious contribution to international order and world peace. Lord Hankey seems moreover, to hamstring international justice with a supposition of legal positivism; for him international law is a fabrication only of a mutual contract.

For the student of the War Crimes trials this book contains many facts, much opinion, and a reasonable, though repetitious and poorly unified criticism.

CLETUS HEALY, S.J.
St. Mary's College

SMALL TOWN RENAISSANCE. —

Story of the Montana Study. — By Richard Waverly Poston. Harper Brothers, New York, 1950. x, 231 pp. \$3.00.

When a group at the University of Montana looked for a way to revitalize the small communities of the State, it found the Montana Study ready for work. Like the work of the Committee for Kentucky and other similar organizations, the Montana Study offers methods and techniques that have been tried and found worthy in various small communities.

This book tells of the struggle of the Montana Study for existence and a chance to operate. The cry of "Red" was frequently directed against the Study; at other times lethargy and ignorance were the weapons of its opponents.

Though the book is not technical, its chief appeal will be to the reader who is interested in people living in small communities. How the Montana Study set about forming self-study groups in small communities is well told. How these representative groups made the locality aware of its history (with Father De Smet playing a leading role at Stevensville), its potentialities, and its own deficiencies, all these are brought out in detail. Finally, each community was encouraged to make use of the findings to improve itself.

One of the important fruits of this study is that its methods have served as signposts to direct the way for self-improvement in small communities of other states.

The book contains an appendix outlining the *Ten Weeks Group Study Guide*, a specialized Bibliography, and an adequate index.

JOHN C. REED, S.J.
West Baden College

LEADING CONSTITUTIONAL DECISIONS.—By Robert E. Cushman. 9th edition, Appleton-Century-Crofts, New York, 1950, xix, 410 pp. \$2.50.

Professor Cushman's minor classic in the realm of textbooks needs no introduction. The present (ninth) edition marks the silver anniversary of the original work which began as an academic luxury and quickly was communized into a staple.

It is interesting to note that of the 44 opinions which appeared in the edition of 1925, only 23 remain. The reason for this is that the Court has reversed itself twice as often in the past quarter of a century as it did in the earlier 136 years. But horror should not be confused with stability, nor change with fickleness. Aside from the fact that the past two decades have been the most convulsive and changing in our history, certain decisions, ugly specters of the "stable" period, cried to heaven for change and amendment. Once the Court acquired the therapeutic technique it began mending and healing everything back to the Civil War. Professor Cushman was fortunate enough to produce his work at the very time that these legal Florence Nightingales began their mission of mercy.

The ninth edition includes five new opinions dealing with: constitutional rights of Federal employees (*United Public Workers v. Mitchell*); Negro rights (*Shelley v. Kraemer*); the present Court's view of a "political question" (*Colegrove v. Green*); the scope of war power in 1948 (*Woods v. Miller*); and government aid to religion (*Everson v. Board of Education*).

In this last matter, Cushman rightly selects the *Everson* case rather than that of *McCullum v. Illinois*, which was probably more publicized because of the specific question at issue. It was in *Everson* that the Court, though upholding the minor consideration of the bus-arrangement under the law of New Jersey (which was obviously questionable on technical grounds) enun-

ated flatly a new constitutional principle. The *McCullum* opinion merely applied the "rule of *Everson*" which states that the First Amendment which prohibits the Federal government from making any establishment of religion (and the States through the Fourteenth Amendment), now means that neither State nor Federal governments can aid one or all religions. Such an interpretation makes us grateful that the First Amendment is as brief and clear as it is. Were it lengthier who can tell what the great tribunal might do with it?

The value of Cushman's book lies in its neat condensation of contemporary basic opinions, together with sufficient note-material to direct the student along avenues of more satisfying research.

P. DONOHUE, S.J.
University of Santa Clara

THE CANA CONFERENCE. Proceedings of the Chicago Archdiocesan Study Week on the Cana Conference, June 28-29-30, 1949. Published by the Cana Conference of Chicago, 7315 S. Yale Avenue, Chicago 21. 112 pp.

This book consists of digests of ten talks on various aspects of the Cana Conference and its younger offshoot, Pre-Cana. Nine of the talks were given at the 1949 Study Week in Chicago (reported in *SOCIAL ORDER*, October, 1949, and March, 1950). Sample outlines and schedules for Cana days are included, as well as a partial bibliography.

The great advantage of this manual is that it presents in abbreviated length and pleasant format a true picture of the history and the present outlook of the Cana Conference movement. The various speakers treat the problems of both content and organization with honest realism. Their analyses are based on their own experience, and seem to reflect the general attitude of Cana directors and lay chairmen. It should not be too difficult to adapt and apply the results of this experience to fit the needs of different localities.

The bibliography has some rather striking omissions of books and pamphlets that should have been familiar enough to be included in a book such as this.

This reviewer feels that *The Cana Conference* merits to be on the shelf of every Jesuit community library. Any Jesuit interested in Cana (or in any phase of the

family apostolate, for that matter) would be passing over a handy and worthwhile tool were he to neglect it on his reference list.

FRANCIS L. FILAS, S.J.
West Baden College

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FACING LIFE: First Series, Meditations for Young Men.—By Raoul Plus, S.J. Newman, Westminster, Md., 1950, xii, 121 pp. \$1.50.

FACING LIFE: Second Series, Meditations for Young Women. — By Raoul Plus, S.J. Newman, Westminster, Md., 1950, xiv, 158 pp. \$1.50.

Two little volumes of meditation suggestions for young men and women, respectively, long out of print, have been made available by Newman. Each is divided into five parts devoted to the life of grace, perfection, virtues, duties of state, the apostolate, vocations and special feasts.

Each meditation consists of a simple truth, often presented by means of an anecdote, some suggestions for reflection and a practical conclusion. A brief, sensible introduction suggests the way to use the meditation material.

•
CHRIST AND TIME: The Primitive Christian Conception of Time and History.—By Oscar Cullmann. Floyd V. Folsom, tr. Westminster Press, Philadelphia, 1950, 253 pp. \$5.00.

This work of historical theology, by an eminent Swiss Protestant theologian, integrates the eschatological views of early Christians with their total view of time and history. For them the Redemption is not merely the center of all world history and of all sacred history; it is a continuous line of intention running from eternity to eternity.

God's action is a continuous and unified economy (a term richly illuminated, incidentally, in the prolegomena to Petau's *De Verbo*). Before the Redemption, everything looks forward to it; afterwards everything (despite eschatological preoccupations) looks backward to it. Christ, in a word, is the center and the meaning of time.

All being and all history are related to the Christ-line; at the "three decisive stages [creation, redemption, parousia] the general process is drawn into the redemptive process." All things, alienated

by the Fall, are restored in Christ; and history is to be judged by the redemptive line of history.

While this says little more than that all human acts (which are the raw material of history) have moral and eternal significance, the saying has great value. The point of view gives tremendous unity to the whole of human history, and Dr. Cullmann's exposition has freshness and vigor. Moreover, the viewpoint of the theology of history gives new weight to the social (as distinct from the individual) significance of all human acts. The ramifications of this truth merit more detailed consideration than can be given here.

FRANCIS J. CORLEY, S.J.

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NICHOLAS BERDYAEV: Captive of Freedom.—By Matthew Spinka. Westminster Press, Philadelphia, 1950, 220 pp. \$3.50.

Dr. Spinka, Waldo Professor of Church History at Hartford Theological Seminary, has long been an admirer of Berdyaev. This study, partly biographical, partly analytical, is the first that examines all of Berdyaev's writings.

Berdyaev is significant for two reasons. He stands as the witness of a former Marxist to the radical falsehood of Marx's social thought and as a semi-independent testimony to the worth of Christian revelation as a principal of human living. Berdyaev revolted from Marxist materialism after a vain attempt to reconcile it with the dualist philosophy he was determined to hold; all his life he could be looked upon as an ardent ally of Christianity, although in many respects he could hardly be called a Christian.

The center of his thought, according to Dr. Spinka, is the concept of freedom, the autonomy of spiritual man. So important is this idea in his thought that the author can rightly speak of him as being a "captive" of freedom. ". . . I am a believing free-thinker. My views are free, completely free, but are related to the primitive faith," Berdyaev wrote in his last work.

Free-thinker though he was, Christians welcomed him as a powerful ally while he lived and cherish his works as vigorous testimony to the existence of spiritual reality before a materialist world. Dr. Spinka has presented an excellent compendium of that testimony.

FJC, S.J.

Worth Reading

Very Reverend Father General, "The Social Apostolate" *Woodstock Letters*, 79 (May, 1950) 123-44.

The official English translation of the instruction, available for re-reading and reference.

A Sister of the Holy Names, "Adjustment of Negro Children to a Mixed Parochial School," *Review for Religious*, 9 (July, 1950) 179-184.

Experiences of a parochial-school teacher in a non-segregated parish, with advice about ways of treating young children of both races to prevent prejudice.

Peter F. Drucker, "The Graduate Business School," *Fortune*, 42 (August, 1950) 92-94ff.

Examines the present status of schools and discusses their proper objectives and methods.

James M. Egan, O.P., (reviewer), Gustave Thils, *Théologie des Réalités Terrestres*, *The Thomist*, 13 (July, 1950) 401-410.

Father Egan's review of a stimulating book by the Abbé Thils summarizes the work's principal ideas and makes suggestions for further study in the theology of the world.

Michael P. Fogarty, "The Christian Social Union," *Catholic Mind*, 48 (September, 1950) 527-31.

An account, prepared for delivery on the Vatican Radio, of the origins and objectives of the International Christian Social Union (see *Trends*, January, 1950, 40, and *Catholic Action*, August, 1950, 13).

George Boyle, "Desjardins—The Social Apostle," *Columbia*, 30 (September,

1950) 21ff.

A brief story of the social progress achieved by a Canadian pioneer.

William B. Faherty, S.J., "Beneath the Spanish Peaks," *Jesuit Missions*, 24 (September, 1950) 8-9.

Fruit of credit unions, established by Fr. Charles J. Murray, S.J., and his associates, in helping poor Spanish-Americans of Pueblo, Colo. (See "Murray Road," *SOCIAL ORDER*, 1 [June, 1947] 59-62.).

Georges Verpraet and Edwin Muller, "The Young Employers of France," *United Nations World*, 4 (August, 1950) 37-39.

Two young French employers—among many—who have improved industrial relations and productivity by establishing profit-sharing and plant council systems.

Robert H. Jackson, "The Communists in America," *Harper's*, 201 (September, 1950) 21-26.

The Chief Justice's brief, written in upholding the constitutionality of the "anti-Communist oath" provisions of the Taft-Hartley act. A clear and readable document.

Frances B. Sullivan, "Women at Work," *America*, 83 (August 26, 1950) 531-33.

Members of the Syracuse (N. Y.) Alumnae Chapter of Theta Phi Alpha, national Catholic sorority, have launched a many-fold program of community service in response to Pius XII's call to women to take their place in public life.

Collie Small, "Miracle of Local 9," *Collier's*, September 9, 1950, pp. 13-15ff.

The public-spirited activities of a New York Retail Clerk's local.

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